MEMOIRS
OF THE
LIFE
OF
Mr. THOMAS HOG,
Minister of the Gospel at KILTEARN, in Ross.

CONTAINING,

Some very signal Displays of the Divine Condescension to him, and to others by him.

To which is annexed,

An ABSTRACT of Mr. HOG's Manner of dealing with Persons under Conviction.

Psal. xxv. 14. *The Secret of the* LORD *is with them that fear him.* lxxxvii. 5. *Of* Zion *it shall be said, this and that Man was born in her.*

EDINBURGH:

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By the PUBLISHER.

THE Lives of eminent Saints, wherein are repreſented their Experiences of the divine All-ſufficiency, Goodneſs, Condeſcenſion, and immutable Fidelity; their Attainments in a holy and heavenly Frame of Heart and Converſation, and their extenſive Uſefulneſs in the various Spheres to which Providence had aſſigned them, have been juſtly accounted amongſt the moſt agreeable Productions of the Preſs. They beſtow Pleaſure and Profit, Amuſement and Edification, at once: While the Reader diverts his Curioſity with the hiſtorical Incidents, his Mind is inſenſibly led into an high Eſteem, and Emulation of that Goodneſs by which the Subject of the Piece was diſtinguiſhed: They ſet the Truth and Power of Religion in a ſtrong and affecting Light, and may not, without Reaſon, be regarded as additional Credentials, whereby the Excellency of the Religion of CHRIST is atteſted and recommended a-new. In them we behold what the wiſeſt of Men could not think of without Aſtoniſhment, *That* GOD *does in very Deed dwell with Men on the Earth;* nay more, dealeth familiarly with them, while he makes them previouſly acquainted with his ſecret Deſigns both of Judgment and Mercy, and diſplays his divine Power, and the Efficacy of his Grace, thro' their Infirmities, ſubduing and conquering the moſt hardened obſtinate Sinners to himſelf; and while he, as it were, reſigns himſelf to the Command of their Prayers, and makes them the Subject of the Angelic Care and Superintendence.——Thus alſo the Lives of the Saints are perpetuated on Earth, and theſe Stars which once ſhone in our Hemiſphere, tho' now tranſlated to

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the Regions of Glory, yet continue their benign Influence upon us: To ſupply the Want of theſe ſacred Intercourſes, whereby Chriſtians have been accuſtomed to edify one another, we hereby partake the Fellowſhip of the Saints in Paſſages, and learn, for our ſpiritual Improvement, the Exerciſes of their Hearts under the various Diſpenſations of divine Providence, and their happy Experiences of the LORD's Care over them, and gracious Manifeſtations of himſelf unto them for their Encouragement, and Relief from all their Difficulties.

There is not any of theſe Purpoſes which the Life of Mr. *Thomas Hog* does not ſeem qualified to anſwer in an high Degree. Conſidered both in his private and publick Character, he was an Ornament to Religion; his Doctrine and Life joined to recommend the Truths and Ways of GOD to Men. He had entered fully into the Spirit of true Godlineſs, and found its Sufficiency for ſupporting all the Charges of Life: Hence he carried on a daily Intercourſe with Heaven, and few enjoyed more evident Expreſſions of the divine Regard and Condeſcenſion than he enjoyed.

Several Paſſages related concerning Mr. *Hog* are indeed of a pretty extraordinary Nature: And leſt the Scepticiſm of the preſent Age, in Relation to them, ſhould prevail in ſome againſt the Credit due to the Evidence upon which the following Facts are related, it is preſumed to remind the Reader, That, as they imply nothing contrary to Reaſon, they do not forfeit a Title to his Belief by being above it; eſpecially if they are otherways well atteſted, ſince they are obviouſly referred to a Cauſe, whoſe Ways and Thoughts are as far above the Ways and Thoughts of Men as the Heavens are above their Heads: Nor is there a Neceſſity of reſolving ſuch Matters wholly into the inſcrutable Deeps of the divine Sovereignty. There are Grounds laiddown in Scripture for expecting great Things at the

Hand

Hand of GOD: *He is able to do far above, and beyond all we can aſk or think,* and has poſitively engaged to *with-hold no good Thing from them that walk uprightly.* The ſacred Hiſtory affords us Examples of a more tranſcendant Nature than any Thing here recorded, the Truth of which we are at as little Liberty to queſtion as the Divinity of *the Book* in which they are related. And if the hiſtorical Accounts left us, by Meſſrs *Fleming*, *Livingſton*, and others, of ſome of theſe great Divines, and eminent Saints the Church of *Scotland* has had the Honour to produce, are conſulted, the Reader will find great Numbers of more extraordinary Inſtances than theſe which follow, and that ſo circumſtantiated as to leave no Room for diſtruſting their Certainty.

The Flatneſs in ſome of the familiar Expreſſions uſed thro' theſe *Memoirs* will be found more than compenſated by the Ingenuity, which diſcovers itſelf in the natural Dialect of an open and overflowing Heart, above any Language wherewith we can poſſibly clothe them.

One Thing more the Reader is entitled to know, That the following Narration is extracted from ſeveral Manuſcripts wrote by different Hands, of which there are a good many Copies extant; and that every Fact and Principle contained therein, may be found in one or other of the following Accounts, *viz.*

1. A Letter by Mr. *William Stuart*, who ſucceeded Mr. *Hog* as Miniſter of *Kiltearn*, and was afterward tranſported to the Burgh of *Inverneſs*, to the honourable Mr. *James Erskine* late Lord *Grange*. Mr. *Stuart*'s Eminence and Probity is yet well remembered by many: From him we have the greateſt Part of what may be accounted anywiſe extraordinary; and he declares, that he learned the ſame either from Mr, *Hog* himſelf after his Return to *Kiltearn*, or from old Members of the Seſſion of *Kiltearn*, or from *William Balloch*, who ſerved Mr. *Hog* upwards of thirty Years.

2. A

2 A Letter to the ſame Lord *Grange*, by Way of Supplement to the former, by Mr. *James Hog* late Miniſter at *Carnock*, whoſe amiable Character is well known; he became acquaint with Mr. *Thomas Hog* about the Year 1676, when he was brought South to ſtand Trial for Conventicles, (as private Meetings for Worſhip were then nicknamed,) and they were for a Time Fellow-refugees in *Holland*. His Information, which contains all that reſpects Mr. *Thomas* before his Ordination, with ſeveral Paſſages of his After life; and the caſuiſtical Remarks in the Appendix were received immediately from Mr. *Thomas Hog*'s own Mouth, except a Particular or two, which he had from *William Balloch*, to whom both Mr. *Stuart* and Mr. *James Hog* give the Character, that he was one of the moſt judicious, faithful and eminent Perſons they ever knew of his Station.

3. A Letter by the ſaid Mr. *James Hog* to Lord *Grange* concerning *John Card*, *William Balloch*, &c.

4. A Particular or two is borrowed from the Life of *J. N.* late Merchant in *E——h*, who was much with Mr. *Hog* from a little after he came to the County of *Murray* till near the Time of his Death; but that Life having, it is ſaid, been wrote only for private Uſe, we are not at Liberty to be more ſpecial here.

5. Some few Particulars are borrowed from the Memoirs of Mrs. *Roſs*, which are in Print; and,

6. The only other Authority we have Acceſs to, is a ſmall M. S. entitled *Remarkable Paſſages* of the Life and Death of Mr. *Thomas Hog*, &c. to which is ſubjoined a Letter to *D. S.* in *Holland*, ſubſcribed by *D. C.* who calls himſelf the unworthieſt of Mr. *Hog*'s Converts. This, tho' a Sort of anonymous Authority, coinciding much with the other Accounts, by Perſons of known Probity; we think ourſelves entitled to uſe it for illuſtrating ſome Things which the others do but touch on.

MEMOIRS OF THE LIFE OF Mr. THOMAS HOG.

PERIOD FIRST.

Containing some Gleanings of Mr. HOG's *Life till he took his Degrees in the New-College of* Aberdeen.

MR. *Thomas Hog* was born in the Beginning of the Year 1628, of honeſt Parents, native *Highlanders*, ſomewhat above the vulgar Rank, who lived in the Burgh of *Tain* in the County of *Roſs*. They were careful to give their Son liberal Education; for which Purpoſe he was early ſent to School, and from his firſt Comencement to the Study of Letters he diſcovered an uncommon Genius, and ſoon made ſuch Proficiency as

rendered him reſpected: During his Youth he was much addicted to the harmleſs Diverſions of that Age; yet they never did abate his Progreſs in his Studies, nor his Deteſtation of every Thing immoral, or unbecoming the Character of a Scholar.

When Mr. *Hog* had finiſhed his Education at the Grammar School, he was put to the Univerſity in the *New-town* of *Aberdeen*, where he made great Proficiency, till at laſt he was admitted Maſter of Arts, with the univerſal Approbation of the Regents.

An Incident very remarkable fell out about this Time, which both confirmed Mr. *Hog*'s Averſion at Drunkenneſs, and his Belief of an over-ruling Providence. He had contracted Familiarity with a Merchant in *Aberdeen*, who being to go on a Sea Voyage, paid him a Viſit e're his Departure; and Mr. *Hog*, in return of his Courteſy, accompanied him to the Mouth of the River *Dee*, off which the Ship then lay; and it being the Evening, leſt the College Gate, within which he lodged, had been ſhut e're he returned, he took the Janitor's Servant alongſt with him. After he had ſeen the Gentleman go aboard, he was returning with two Burgeſſes, who had gone out upon the ſame Errand; when thro' the Importunity of one of them, they turned all aſide to take a Bottle in an Inn by the Way. There he tarried with them till he thought they had drunk ſufficiently, when finding they were not yet diſpoſed to return Home, he laid down his Share of the Reckoning, and was going away: on this the Company being averſe to part with him, and reſolute on their Cups, they laid hold on him to detain him by Force; but he being

full

full ſix Foot high, and proportionably ſtrong and vigorous, ſoon twiſted himſelf out of their Grips, and went off. When he had gone a little Way, finding the Porter's Servant was willing to have ſtaid longer, he gave him a little Money, came home alone to his Chamber, and went to Bed at his uſual Hour; but though in good Health, he toſſed from one ſide to the other, and could get no Reſt till after the Clock ſtruck One, when he fell aſleep and reſted quietly till his wonted Time of ariſing in the Morning: At which Time coming forth to his Claſs, the aforeſaid Servant met him, and told him with Weeping, that the two Men he left Yeſternight, after continuing a while at their Cups, fell a-contending and then a-fighting, in which the one killed the other; and that the Murderer being taken in hot Blood, was to be tried and executed quickly. Mr. *Hog* aſked at what Time the Crime was committed, and finding it was juſt at One o'Clock, he adored that Providence which had both diſpoſed him to leave that Company ſeaſonably, and made him uneaſy while ſuch a Complication of Sin was committing.

The only other Particular I have learned concerning Mr. *Hog* while at the College, is, that he having, during the Study of Theology, been boarded in a private Houſe, it was his Happineſs to have ſeveral well diſpoſed young Men for his Comrades, with whom he joined in Worſhip daily; and one of them being a Probationer for the Miniſtry, he took a ſort of Inſpection over the reſt: After reading a Portion of Scripture, he uſed to propoſe Queſtions and Difficulties to the reſt from what they had read, which proved of ſpecial Uſe, both for their mutual Information, and Incitement to cloſe Study of the Scriptures,

and

and Examination of Commentaries, that they might be in a Capacity to ſpeak to equal Advantage with their Companions.

PERIOD SECOND.

Containing ſome Account of Mr. HOG's *Converſion, and other Things memorable concerning him, from the Time he left the College, till he was ordained Miniſter at* Kiltearn.

THo' Mr. *Hog* was adorned with thoſe natural and acquired Accompliſhments which conſtitute a truly amiable Perſon, heightned with the Luſtre of an unblemiſhed Life, and ſtrong Appearances of ſincere Piety, he ſtill, as himſelf acknowledged to Meſſrs. *Stuart* and *J. Hog*, remained a Stranger to the ſaving Operations of the Spirit of GOD. This however the divine Goodneſs ſoon after made him acquainted with, at a Time when the Arm of the LORD was glorioufly revealed in the Revival of a Work of Reformation in this Land, which commenced from the Year 1638, and the Influences of his Grace were plentifully poured out upon Multitudes through the Nation. Having finiſhed his Courſes of academical Literature, he was called to the Knowledge of Things ſupernatural, and led into an experimental Acquaintance with the great Myſtery of Godlineſs. His Convictions and ſubſequent Converſion were the more endearing to him, that the Innocence and apparent Sanctity of his former Life tended to exclude any Suſpicion of a bad State, and thus to ſtrengthen him in a fatal Miſtake. For,

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1. His Converſation was ſtrictly moral, whatſoever is ordinarily called Vice, he deteſted, and kept at a Diſtance from it, and plied the Duties of his Station with great Diligence.

2. He frequented praying Societies, and converſed and prayed with them, and in reſpect of Knowledge, Utterance and an unexceptionable Walk, he was by them eſteemed a godly well qualified young Man.

3. He ſincerely ſought the LORD, and was diligent in the Uſe of Means for attaining Knowledge, eſpecially of the Principles of Religion, and the Meaning of the Scriptures, as to which his Reach was greater than Modeſty would allow him to expreſs.

4. With reference to the publick State of Religion and Reformation in this Church, he was not only ſound and ſtrict, but alſo reſolute and forward to adventure to the utmoſt in that Cauſe.

5. In Straits he acknowledged the LORD, and brought theſe Difficulties before him in Prayer, to which he got ſometimes notable Returns.

Mr. *James Hog* having objected, That perhaps ſome efficacious Work of ſaving Power might have been wrought upon Mr. *Thomas Hog*'s Soul more early than he believed, and that the ſeveral Pieces of Deportment now related, might have flowed thence; he anſwered with fervent Concern, That if he was then in a State of Grace and Salvation, he was not in that State afterward; for that the whole of the following Work, which by the Spirit and Word of GOD was wrought on his Heart, was founded upon a ſtrong, clear and pointed Conviction of his having been at that Time out of CHRIST, notwithſtanding all the aforementioned Lengths.

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The Objector desired to know, how a Converſation ſo lovely could have Place without a Principle of ſaving Grace to ſupport it? Mr. *Hog* replied, That there was nothing in all the Particulars mentioned, beyond a Reformation merely legal, and that *the convincing Work of* The Spirit held forth *John* xvi. 8, 9. was yet wanting. And for detecting the Objector's Miſtake, he obſerved, (1) As to a moral Walk, and the Performance of religious Duties, there is nothing in them that demonſtrates a gracious State, *Luke* xviii. 10, 11, 12. *Iſa.* lviii. 2. *Rom.* ii. 17, 18, 19, 20. Neither (2) was there any Thing (ſaid he) in his being well reputed amongſt the Godly, nor in that there were mutual Endearments betwixt them that could confirm his Charity; for his Endowments of Knowledge, Utterance and moral Serioufneſs procured Eſtimation from them, and the Account they made of him, and Kindneſs which they expreſſed to him, procured a Reciprocation of Love and Kindneſs from him. (3.) He ſaid, his Soundneſs and Strictneſs of Principle was owing to the Information of his Judgment, by an impartial Search and Inquiry into Principles and Facts, which any Man of ſound Underſtanding may attain to; and tho' in a Time, when Religion flouriſhed, and Ordinances were accompanied with much Life and Power, the common Gifts of The Spirit did abound more than ordinary, this was not ſtrange, as he illuſtrated from *Heb.* vi. 4, 5, 10. *Pſal.* lxxviii. 34. *Hoſ.* vi. 4. (4.) With reference to publick Zeal and Reſolutions, *&c.* there are many Inſtances of ſuch Adventurers, who have given ſad Proofs of what they were at Bottom, 1 *Cor.* xiii. 3. *Matth.* vii. 22, 23. *Luke* x. 19, 20. And (5.) As to his acknowledging the Lord in Prayer, and

obtaining

obtaining Returns of Prayer, he ſaid, it was about worldly Things and Difficulties of that Nature, which gave no Evidence of everlaſting Love; for many ſuch Returns the Body of *Iſrael* and their Kings had, and the Men of *Nineveh* were heard and delivered, *Judg.* ii. 15, 16. *Pſal.* lxxviii. 38. *Jonah* iii. 10. *&c.*

What the Manner and Means of Mr. *Hog*'s ſaving Converſion were, we are at a Loſs to deſcribe. In general, Mr. *Stuart* ſays, after being favoured with a good Part of two Days Conference on that Head, 'That a clearer Account of 'the Work of Grace could not be, than that 'which dropt from his Lips, and this attended 'with ſo much Humility and Self-denial as did 'bear Proportion to the Excellency of the 'Work; *but the Particulars*, ſays he, *would overſwell my Purpoſe.*' And Mr. *James Hog* aſſures us, 'That the Iſſue of Mr. *Thomas Hog*'s 'Convictions was ſo clear, and had ſo much of 'Glory in it, that the weak Veſſel could ſcarce 'bear it: But, as to Particulars, the only Method 'wherein I am in Caſe to relate them, is to repeat the ingenuous Information he was pleaſed to 'give me of his own Experiences, as the Subject-matter of my Straits required; for that great 'Man was ſo far above me, who am but a mere 'Child in Grace, that it never entered into my 'Thoughts to ſeek a Detail of the particular 'Circumſtances and diſtinguiſhing Marks of his 'Converſion.'

But in general he ſays, Mr. *Thomas Hog* was under a very deep and ſevere Law Work; that his Convictions were very cloſe, particular and pointed; his Sins were ſet before him with much of awful Majeſty, which produced Amazement and deep Abaſement on his Part; that during this

this Work, which was of long Continuance, whole Crouds of Sins were charged home upon him without Number and Meaſure, inſomuch that he concluded it would be an endleſs Buſineſs, and was nigh to Deſpair.

At this Time he was Chaplain to the Earl of *Sutherland*, where the Work of GOD flouriſhed in ſeveral happy Souls; a great Meaſure of Charity was due to the Earl and ſeveral others in the Family; the Lady was a moſt eminent Chriſtian, and of great Experience in Soul Exerciſe; another Lady, related to the Family, was ſo remarkably countenanced of GOD, that Mr. *Hog* came afterwards to know ſhe was ſometimes heard on his Account: And the Buttler was at the ſame time under a Law Work much like his own, yet the one did not know of the other: Notwithſtanding, the Counteſs wanted not, as they afterwards found, ſome diſcerning of what was working with them both, and had a watchful Eye over them; and ſhe was particularly moved to this towards Mr. *Hog* (no Doubt by her unerring Guide) on the following Emergence, the only one of the Kind he was ever troubled with.

One Time when Mr. *Hog* was ſitting alone in his Chamber, in extream Anguiſh, nothing but Wrath in his View, and his Hope of Relief at a very low Ebb, a horrible Temptation was thrown in like a Thunderbolt *viz.* Why do you continue under ſuch intolerable Extremity of Diſtreſs? put rather an End to a miſerable Life. Immediately upon the Suggeſtion, he reſented the Temptation and the Tempter with Indignation; and his Pen Knife, at which the Enemy had pointed in his Suggeſtion, lying upon the Table before him well ſharpened, leſt the Aſſault ſhould have been renewed and heightened, he roſe up

and

and threw it over the Window. After this, he ſat down and fell a muſing upon the Intricacies of his complicated Diſtreſs; and while in the midſt of this terrible Whirlpool, the Counteſs beſide her Cuſtom (tho' ſhe had been ever affable at Table) knocked gently at his Door, and invited him to go and partake with her of a Preſent made her of Summer Fruit. So away he went with her, and though he behaved before her as if all had been quiet within, ſhe diſcovered both by her Speech and her very kind Behaviour, that ſhe either was impreſſed with his being in Danger, or that ſhe ſuſpected how Matters were with him: After he had been thus kindly entertained for a good Space, he returned to his Room, found the Damp mercifully removed, and his Soul moulded into a more ſubmiſſive Frame, and diſpoſed to wait patiently for the LORD.

As to the Manner of Mr. *Hog*'s Relief, we learn in general, That from a Conviction of actual Sins he was carried up to original Sin, as the Fountain-head, and to a Conviction of Unbelief, as the Seal on this Fountain, and found himſelf concluded in Unbelief, or in a State of Sin, according to *Rom.* xi. 32, *John* iii. 16,—38. The Lord having in this Manner laid a ſolid, clear and excellent Foundation, Mr. *Hog* was at length bleſſed with Faith's Views of the Glory of CHRIST in his Perſon and Offices; and the Light of the Knowledge of the Glory of GOD in the Face of JESUS CHRIST did ſo raviſh and ſatiate his Soul, as to render him moſt willing, thro' Grace, to forego, endure, and in his Strength, adventure upon any Thing in his Cauſe and for his Sake.

About this Time Mr. *Hog* having been long engaged in ſecret Prayer, with uncommon En-

largement, received ſo ſtrong a Confirmation of his being an Object of everlaſting Love, from that Paſſage in *Joſh.* i. 5. repeated by the Apoſtle, *Heb.* xiii. 5. *I will never leave thee*, &c. that his Soul was filled with the Conſolations of GOD. What could he want, or what Harm could Want do unto him, while the LORD was with him? Neither ſhould Deceit and Violence prevail againſt him. But, while in this Frame, he was longing for an Opportunity of expreſſing his Obligation to his gracious GOD and SAVIOUR, and ſaying within himſelf, *What would I not ſuffer for ſuch unbounded Goodneſs?* That Inſtant he was called to perform Worſhip in the Family, and went out of his Room full of divine Joy, expecting to pray as in his former Rapture and Tranſport; but, behold on a ſudden, he was over-clouded, and deſerted to that Degree, that with much Difficulty he got a few Sentences uttered, and was obliged to cut ſhort. When going away, the truly noble Counteſs whiſpered to him, Mr. *Thomas*, be not diſcouraged, the LORD is trying your Submiſſion to his ſovereign Diſpoſure. When returned to his Room, he fell a muſing on his ſudden Change from the better to the worſe; and while he was humbly enquiring why the LORD contended with him, he called to Remembrance what he had upon the Matter ſaid in his ſecret Prayer, and, as if one were reaſoning with him, it was ſuggeſted, Did not you ſay in the Time of your Conſolation, *What would you not ſuffer for God?* and ſee now ye cannot bear, without Confuſion, to be ſtraitned in Prayer before a few of your Fellow Creatures? By this he was convinced of his Weakneſs, and made to admire that ſovereign Wiſdom which took ſuch a gentle Trial of him: Upon which his

Confuſion

Confuſion was removed, a pleaſant Submiſſion did ſucceed, and his Conſolation was renewed. On this Providence Mr. *Hog* uſed to make the following Obſervation, That Submiſſion to the ſovereign Will of GOD under Deſertions, Afflictions and Trials, is preferable to the ſtrongeſt Conſolations; becauſe, ſaid he, *Conſolation pleaſeth us, but Submiſſion pleaſeth* GOD.

Another Thing on which he put a ſpecial Remark, was the ſignal Power and Preſence that attended ſocial Prayer ſometimes when the Counteſs and her Friend were preſent, more than on other Occaſions. This to carnal Minds may ſeem a Jeſt; but as in natural Things a threefold Cord will draw more ſtrongly than a ſingle With, it holds likewiſe in the Oeconomy of Grace, That *where two or three* ſuch believing Perſons ſhall, under the Influences of the Spirit of Grace, *agree to aſk any Thing* of their heavenly FATHER *in* CHRIST's *Name, it ſhall be granted unto them*, Matth. xviii. 19.

But the laſt and moſt conſiderable Adventure I ſhall relate concerning Mr. *Hog*, while he abode in that noble Family, was, his having been the Inſtrument of converting a young Gentleman of the Name of *Munro*, who was related to the Family, and frequented it often: † This Gentleman at that Time, void of real Religion, but of a ſober Deportment, took great Pleaſure in Mr. *Hog*'s Company, and waſted much of his Time with frothy, idle and uſeleſs Converſe: Mr. *Hog* had a due Regard to the Gentleman, and reckoned himſelf obliged to uſe him with Diſcretion, on which Account he did bear with him for a good Time; but it grieved him that theſe Interviews turned out at beſt to a waſting his precious Time, and therefore he took the Matter to

† Mr. *James Hog*'s Account.

to ſerious Deliberation, and aſked Counſel of the LORD, what was proper for him to do in ſuch a Caſe. At length he was determined to deal freely with the Gentleman about his eternal State, he foreſaw that if his Freedom were taken amiſs, their Converſe would be broken off, and he would be eaſed of Part of his Burden; if otherways, then their Converſation would be carried on to other and better Purpoſes. Accordingly, an Opportunity having ſoon preſented itſelf, Mr. *Hog*, after ſome introductory Converſe, and a little Pauſe, during which he was exerciſed in ejaculatory Requeſts, addreſſed the Gentleman to this Effect, 'Sir, I have a juſt Reſpect to the Family from which you are deſcended, and to yourſelf alſo; my Parents were acquainted with your Anceſtors, and I am under ſeveral Obligations to them on theſe and other Accounts. I have been deliberating how I may moſt fitly expreſs the Reſpect I owe you, and, as the beſt Service in my Power, have reſolved to uſe a Piece of open-hearted Freedom with you about the Concerns of your immortal Soul.' This unuſual Addreſs was very ſurpriſing to the Gentleman, yet he took it not in bad Part, but deſired him to ſay on. Upon this Mr. *Hog* proceeded, and after he had mentioned ſome Qualities in the Gentleman, deſireable in their own Place, he added this grave Admonition, 'Sir, I muſt be free with you, and therefore I tell you in ſincere Love, and with an ardent Deſire of your Soul's everlaſting Salvation, that you are manifeſtly guilty of a notable Evil, and pray obſerve it carefully, it is a Tranſgreſſion, or Set of Tranſgreſſions, that conſiſts not with a State of Grace, *Iſa.* i. 26. *Deut* xxxii. 5. The Sin is, you keep not a Watch over your own Tongue, but have a

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'Sort of roving Converſation, not adverting
'to your Speech, but talking at Random, and
'ſhewing no Concern that God may be honour-
'ed, and your Neighbour get Profit by your
'Words. Man's Tongue is in Scripture called
'his Glory, *Iſa.* xvi. 9. and lvii. 8. Speech
'we have peculiar to us as reaſonable Creatures,
'and therefore it ſhould be ſavoury and uſeful,
'for of every idle inoperative, or unuſeful Word,
'we ſhall give Account at the great Day.' This Admonition was well ſupported with ſeveral Texts of Scripture, particularly the two above cited; and as an Antidote againſt this Evil in Time coming, Mr. *Hog* recommended to him to maintain the Awe of the Majeſty of GOD upon his Soul; and added he, 'The Preſence of a
'Prince, or a Perſon of Reſpect and Honour,
'would have ſo much Influence upon us as to
'procure ſome careful Obſervance of what we
'ſay or do under his Eye, and much more would
'a rooted Faith of GOD's all-ſeeing Eye prove
'operative in this Manner.' The Gentleman heard all with the cloſeſt Attention; and when Mr. *Hog* had finiſhed what he had in view, he anſwered, 'Sir, I always looked on you as my
'true Friend, and now you have given the beſt
'Demonſtration of it; by what you have ſaid,
'I am perſuaded of the Evil of the Sin charged
'on me, and of my Danger by it; and now
'that you have obliged me beyond what any
'have done hitherto, I beg a Continuance of
'your Favour, and that I may have free Acceſs
'to converſe with you afterward.' This Requeſt was joyfully complied with, and if the Gentleman viſited Mr. *Hog* frequently before, he made him many moe Viſits after this, but never gave Occaſion to impeach him. Their Communicati-

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on after this turned principally, and almoſt wholly, upon the Concerns of his Salvation, and, thro' the Lord's Bleſſing, their Labour was not in vain. The Gentleman became eminently gracious, and for an Evidence that this free Dealing was bleſſed, the good Man in his after Conduct did ſo much excel in the Virtues oppoſite to the Blemiſhes found fault with, as aſtoniſhed thoſe who formerly knew him; and he diſcovered ſo much Underſtanding, Deliberateneſs, Prudence and Diſcretion, that he was much eſteemed for accommodating Differences, and ſeveral Gentlemen did ſubmit their Conteſts to him, and acquieſced in his ſole Determination.

The Gentleman being thus eſtabliſhed in the LORD's Way, was honoured *to adorn the Doctrine of* GOD *his Saviour*, without any extraordinary Interruption, until a Difference fell in betwixt his Father and him about Marriage. The old Man would have him take a Wife, whoſe Portion would have relieved their little Eſtate, then under ſome Burden. But the young Man finding no ſatisfying Evidence of her Experience of Religion, would not comply: And his Father reſented his Averſion ſo far, that they could not live amicably together: And to procure Peace, the Son was obliged to betake him to an itinerary Life amongſt his Friends for a Time, by whoſe Interceſſion he hoped to make Peace with the Father, but in vain.

In this undeſirable Way the young Gentleman did no ſmall Service, by ſtirring up ſeveral of his Friends to a Concern about the great Salvation.

One Incident which, as expreſſive of that juſt Regard he had for Mr. *Hog*, may be here inſert. It was his Cuſtom to travel much in the Summer Nights, that under the Silence and Retirement of the

the Season he might with less Interruption apply himself to secret Prayer, an Exercise to which he was extraordinarily addicted. One of his Female Friends having found Fault with him for this Practice, as an Inversion of the Order of Nature, an endangering of his Health, and exposing himself to Robbers or evil Spirits; the Gentleman replied, That his walking in Summer Nights was owing to his Love of Solitude, which that Season afforded, without Disturbance. For his Health, he blessed the Lord, it was good and firm, having for some Time been acquainted with a military Life, the Night and Day in that Season were nearly alike safe for his Health. As to wicked Men, he believed they had little Encouragement to travel in the Night in these Parts; and for Apparitions, he could say, thro' Grace, that he feared not Devils, unless one of them were permitted to appear in the Likeness of Mr. *Thomas Hog*, for such a Devil might, he said, impose upon him, and deceive him.

The Order of Time, according to the Plan laid down, would seem to call for a Stop here; but that we may have this Gentleman's Story all at once, we observe, That sometime after Mr. *Hog* was ordained Minister at *Kiltearn*, Mr. *Munro* made him a Visit, and their Meeting was accompanied with very great mutual Endearments. After some little Time, the good Man addressed himself to Mr. *Hog* in this amazing Dialect, 'Sir, My Course is nigh finished, and I'm upon 'my Entrance into a State of eternal Rest. The 'Lord hath his own Way of giving the watch-'ful Christian previous Warning concerning 'the End of his Warfare, 2 *Pet.* 1. 14. and 'I being so privileged, have been seriously 'pondering where it may be most convenient

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'to breathe out my last, and quietly lay down 'this Tabernacle: And seeing, after Deliberati- 'on, I can find no Place nor Company so fit as 'with you, I have adventured to come and die 'with you.'

At this Time the Gentleman was in good Health, and eat his Meals as well as ever; wherefore Mr. *Hog* endeavoured to divert him from the Thoughts of a present Dissolution, but he firmly persisted in maintaining his Persuasion thereof, and accordingly in a few Days he was seized with a Fever, whereof he died.

During his Sickness Mr. *Hog* took special Care of him, and used all the Means for his Recovery which the Place could afford, but without Success; the Fever proved mortal, yet notwithstanding the Height and Violence of the Disease, the Patient was never heard to rove, his Concern for the Honour of God was indeed so great, that he behoved to entertain every Incomer with some Discourse suited to what he apprehended to be their Case; yet so sensible was he, and had such a Reverence for Mr. *Hog*, that he kept Silence or spoke very little when he was present, referring all to him, whom he importuned to speak and pray often.

When the Lord's Day came, Mr. *Hog* who ordinarily attended him, being he knew engaged in the publick Worship of the Day, he found an Errand for the Person to whose Care he was committed, and in the Keeper's Absence, he quickly put on his Cloaths, and went into the Church as secretly as he could. E're Sermon was ended, Mr. *Hog* perceived him, and was greatly perplexed at seeing him there; but being ignorant what Aim GOD might in his Providence have in bringing him thither, and persuaded that no pri-

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vate Concerns could superſede the Duty of his publick Calling, he purſued his Diſcourſe. Publick Worſhip being ended, the Gentleman returned in all Haſte, and compoſed himſelf in his Bed; and when Mr. *Hog* came into the Room to enquire into the dangerous Adventure, he prevented him, ſaying, Sir, I had the firſt Sermon that did me good, from you, at the Earl of *Sutherland*'s Houſe of *Dunrobin*, and, ſince that Time I have had the Proſpect that I would get my laſt Preaching from you alſo; I want no more, neither will I get more in Time: And as to my bodily State, ſo far as I can perceive, it is juſt the ſame as before; ſay now whatever you pleaſe. But after this Repreſentation, Mr. *Hog* judged that he was called to be ſtill and reverence Providence. What was the Text upon this Occaſion I have not learned: but in general, Mr. *James Hog* ſaith it was moſt ſuitable to the good Man's Caſe, and that he often repeated and fed upon it and the Purpoſes delivered from it, till he entered triumphantly into the Joy of his LORD.

PERIOD THIRD.

From the Time Mr. HOG was ordained Miniſter of the Goſpel at Kiltearn, *till he ſlept in the* LORD.

MR. *Thomas Hog* was licenſed to preach the Goſpel in the 26th Year of his Age, and ere one Year elapſed, ſeveral Pariſhes were competing for him, from ſome of which he might have had a greater Living than ever he had at *Kiltearn*; but he preferred that Pariſh to the reſt, becauſe he underſtood that ſovereign Grace was purſuing ſome elect Veſſels there, and he knew

that ſeveral Gentlemen in it were Friends to Religion, eſpecially the Baron of *Fowlis*, a worthy Gentleman, truly zealous for Religion, as that Family had been from the Beginning of the Reformation*. There Mr. *Hog* was ordained Miniſter, in the Year 1654, or 1655, with the unanimous Conſent and Approbation of all concerned.

Mr. *Hog* having been thus ſettled, he applied himſelf heartily to his Work, taking heed to himſelf and to his Doctrine, that he might both ſave himſelf and them that heard him.

Concerning himſelf: He was temperate both in Diet and Sleep. Gluttony, ſaid he, is a great Incentive to Luſt; and riſing betimes is not only good for the Health, but beſt adapted for Study, wherein he had much Pleaſure. His more ſerious Work, his neceſſary Diverſion, as viſiting of Friends and Acquaintances, and even meaner Things, were all gone about by Rule: He kept Time and Meaſure in every Thing: However lively the Frame of his own Soul was, he never inſiſted long in ſocial Duties, though he frequently enjoyed the Breathings of the Holy Spirit to a very high Degree. He often expreſſed his Diſſatisfaction with the Length of ſocial Exerciſes, (a Fault very common amongſt formal Profeſſors) as what could not be managed by many to a good Account, and as encroaching upon other neceſſary Duties belonging to our reſpective Stations; yet he utterly diſliked a coming riſking hot from the World into the Preſence of God, and it was his conſtant Practice, both before and after Family-worſhip, to retire a little into his Cloſet. In Self-examination he was very exact, and ſet Time apart for it once a Month, and

* See a further Account of that Family of *Fowlis* in the Appendix to Colonel *Gardiner*'s Life.

and ſometimes oftner, accounting, that without this ſpiritual Book-keeping, a Trade with Heaven could not be carried on to great Advantage; and, amongſt his other Properties, that of ſingular Humility and Modeſty did excel. He was moſt reſerved as to every Thing that tended to his own Reputation, and averſe from ſpeaking of ſuch Things as the LORD had wrought in him, by him, or for him, except to ſome few of his moſt entire Acquaintances, or when the Caſe of diſtreſſed Souls did require it.

But he was more eſpecially remarkable in his publick Character: His Concern for, and Sympathy with the Ignorant, was exceeding great; the Bulk of the People in that Pariſh having, thro' the long Infirmity of their former Paſtor, and the interveening Vacation, been neglected in their Examination, and become very ignorant, Mr. *Hog* was at great Pains to ſpread the Catechiſms, and other Abſtracts of our received Principles amongſt them, and going about from Houſe to Houſe, he prayed with, exhorted and inſtructed them in the Things pertaining to the Kingdom of GOD.

As an Ambaſſador of the LORD JESUS CHRIST, his Deportment was attended with as much Majeſty, proper to that Function, as had been obſerved in any; and no Wonder, for few are favoured with ſo many Teſtimonies of the Divine Preſence in the Diſcharge of their Miniſtry, as it appears he had. His People, ſays his Succeſſor *, 'were awakened to hear, and he 'was encouraged to preach CHRIST JESUS unto them, ſo that the dry Bones began to revive, and pleaſant Bloſſoms, and hopeful Appearances diſplayed themſelves every where 'thro' the Pariſh.' — In like Manner, after he

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* Mr. *Stuart.*

was forced from his Charge by Perſecution, he having come South to *Murray*, and ſettled for a Time at a Place called *Knockgaudy*, near *Oldearn*, and preached the Goſpel in his private Houſe, he was greatly owned of GOD, and became the happy Inſtrument of converting, or confirming many Souls, amongſt whom the ſame Perſon reckons *J——s N——o*, and *E——h B——e*, his Spouſe, *B——a B——e* her Siſter, afterward Mrs. *S——d*, *K——n G——e*, *alias* Mrs. *R——s*, *&c.* all ſince fallen aſleep. The ſame Mr. *N——o* obſerves concerning Mr. *Hog* *, 'That tho' the 'LORD did not bleſs Mr. *Hog* with Children, 'he once gave him the powerful Aſſurance 'of that Promiſe, *Iſa.* lvi. 5. *I will give thee a Name better than of Sons and of Daughters*, 'which he ſignally fulfilled to him, in making 'him the Inſtrument of begetting many Sons 'and Daughters to the LORD; to do which the 'LORD aſſiſted him more I judge than any in 'his Day.' Mrs. *Roſs* alſo gives a large Teſtimony to the Succeſs of Mr. *Hog*'s Miniſtry, in the *Memoirs* of her Life. When ſpeaking † of Satan's being let looſe upon her with his Temptations, by which her Hope was almoſt vanquiſhed; 'The LORD, ſays ſhe, ſent Mr. *Thomas Hog*, *an Interpreter, one of a Thouſand*, who was 'directed to put me upon a right Way of Recovery, and quieting my Mind under preſent 'Trouble, which was, *when I could not reſiſt Temptation, to ſuppoſe all true that Satan could charge me with, and then make Application to the Blood of* JESUS, *that cleanſeth from all Sin*; and he 'taking me to his Houſe, where I ſtaid for the 'Space of a Month, the LORD thoroughly reſtored

* *Memoirs* of his own Life. † Page 15.

'ſtored my Soul before I returned. 'Again, 'ſpeaking of Mr. *Hog*'s Liberation from Priſon, '(which I learn elſewhere was firſt at *Forres*) 'ſhe ſays *, he preaching for eight Years there-'after in his own Houſe, was the Inſtrument of 'converting many, and Miniſters about did alſo 'wax bold by his Example to fall about the Work 'of Preaching.' And to carry this Account down to the latter Period of his Life, 'I have '(ſaith Mr. *James Hog*) had the deſireable Oc-'caſion to hear him preach at the *Hague*, and '*his Sermons were accompanied with the greateſt* 'Meaſure of Life and Power I have ever had the 'Opportunity to obſerve in my poor Life.— *This is* 'he (ſays the Writer of the *Remarkable Paſſages*) '*of whom I may truly*, and without Diſparage-'ment to any, *ſay*, that *he was the Father of the* 'moſt eminent, *as well Miniſters as private Chriſti-*'ans, *in the Land, viz.* The famous and judici-'ous *John Munro* in *Roſs*, who had been before 'a great Enemy to him, but at length was, by 'his Labours, begotten unto GOD; alſo the 'learned and faithful Mr. *Thomas Taylor* had a 'moſt deep, diſtinct, and long Exerciſe under 'Mr. *Hog*'s Miniſtry, and in the End got a clear 'and ſafe Outgate, and was thereafter an eminent 'and burning Light both in *Scotland* and *Ire-*'*land*.—As alſo that Brand plucked out of the 'Burning, Mr. *Angus MacBean* Miniſter at *In-*'*verneſs*: The Lord had indeed begun to work 'on Mr. *MacBean*, and brought him out from 'among the Curates before he ſaw Mr. *Hog* in 'the Face, but he never had any Diſtinctneſs in 'his Exerciſe, far leſs Outgate from his Trouble, 'till the LORD brought him to this eminent Seer, 'who, by Converſe and otherwiſe, was the In-

'ſtrument

* Page 65.

'ſtrument of opening his Eyes, and of drawing him moſt effectually to CHRIST, after he 'had been about four Years under a deep and 'heavy Exerciſe of Law-work. But Time would 'fail me to ſpeak of the Strength, Settlement, 'and Eſtabliſhment in Grace, and in the Ways 'of GOD, that holy Mr. *Thomas Roſs*, and zealous Mr. *John Welwood*, together with ſeveral 'others, did get by his Miniſtry and Means, 'and of the many eminent Chriſtians in every 'Place, to which the Lord called and ſent him, 'who were converted, or confirmed, by his 'Miniſtry.'

As a farther Evidence of that ſpecial Conduct vouchſafed to Mr. *Hog* in the diſpenſing of Goſpel Ordinances, it was remarkable, that he was ſeveral Times led to ſpeak particularly to Perſons and Caſes, without any Fore-knowledge of the ſpecial Occaſions calling for it. One Time *William Balloch*, his faithful Servant, whom the Lord had powerfully brought over from Darkneſs to Light by his Miniſtry, was ſeized with a Fever, and, in that Condition, the Tempter endeavoured by ſeveral ſpecious Arguments to bereave him of his Peace: By this he was made almoſt inſenſible of bodily Diſtreſs; and for Relief he adventured to ſcramble up Stairs upon his Hands and Feet, that he might impart his Difficulties to his Maſter; but Mr. *Hog* being to preach in a ſhort Space after, refuſed to ſpeak with him at that Time: So with great Difficulty he returned to his Bed, and in a little he found that GOD had provided for his Relief. As Mr. *Hog* preached in his Dwelling-houſe, *William*'s Bed was ſo ſituated that he could hear his Maſter diſtinctly, and was ſurpriſed to find himſelf prevented as to all he had to impart, for each of the ſeveral Temptations,

which

which preſſed him ſo exceedingly, were diſtinctly mentioned, and the Fallacies detected in the Sermon. Thus the Lord, by his own Ordinance, made known to his poor Servant, all that was in his Heart; and in that Manner a happy Cure was beſtowed on his Soul, which iſſued in the Recovery of his Health. *

In like Manner one *Chriſtian Macintoſh*, a poor Woman, in the Depths of Soul Diſtreſs, having ſeveral Times gone to hear Mr. *Hog* at a good Diſtance from her Houſe, and ſtaid in his Houſe ſometimes two or three Nights at a Time; ſome of her Acquaintances took the Opportunity one Night in their Way Home, to reprehend her for being abſent from her Family, becauſe it might provoke her Huſband, who was of a different Mind from her, and be an Occaſion of blackening Religion itſelf, as if it gave a Handle to Idleneſs. With this, and more to the like Purpoſe, the poor Woman was exceedingly affected. She replied with great Humility, that the worthy Miniſter had detained her, that the Entanglements ſhe was under about her Soul Concerns might be the more eaſily removed; and that his Inſtructions had been of great Uſe for this Purpoſe: That her Family was ſmall, and the Buſineſs of it could be the more eaſily overtaken, or what was wanting made up more conveniently, when Matters of higher Importance were brought to ſome deſireable Iſſue. After parting to their ſeveral Abodes, *Chriſtian* ſtopped at a retired Place in her Way, where ſhe poured out her Heart to the LORD, and at her Return Home, her Huſband received her with the moſt tender Affection. Of all this Mr. *Hog* knew nothing, yet the very next LORD's Day he was led to preach from theſe Words in *Matth.* xxvi. 10. *Why trouble ye the Woman,*

* Mr. *James Hog*'s Account.

Woman, &c. and in handling the ſame, to obviate every Objection, which *Chriſtian*'s honeſt Friends had from no evil Deſign made uſe of; which wrought ſo with them, that they all acknowledged their Miſtake to her, and when it pleaſed the Lord further to eſtabliſh her, the Occaſion for ſuch Umbrage ceaſed. †

To inſtance only one Particular more of the Kind: *Munro* of *Lumlair*, an Heritor in the Pariſh, having been guilty of ſome Sin wherewith it ſeems his own Conſcience accuſed him, fell to applying ſome reprehenſory Expreſſions uttered by Mr. *Hog*, as if deſigned for expoſing him to Contempt, though Mr. *Hog* had no Eye to him; and being incenſed to a dreadful Degree, he came to the Seſſion to demand Satisfaction of Mr. *Hog*, otherwiſe he threatened, not only to withdraw himſelf and Family from his Miniſtry, but to lay his ſtricteſt Commands upon his Tenants to do ſo likewiſe. Mr. *Hog* heard all without interrupting the Gentleman; and then addreſſed the Seſſion, of which the Gentleman's Chief, Sir *John Munro* of *Fowlis*, was a Member, unfolding the Inſult in moſt weighty and ſignificant Terms, and required them to take Cognizance of the Scandal; and leſt it ſhould have been alledged, any of the Members would be influenced by his Continuance with them, he retired to his Cloſet. After Mr. *Hog*'s Departure, Sir *John* accoſted his Friend, and by Threats (as he was of the greateſt Authority in the Place) and Arguments together, he prevailed with him e're they parted to come in the Miniſter's Will: Mr. *Hog* was ready to overlook what reſpected himſelf perſonally; but the miniſterial Office being attacked, and the Offence become flagrant, the

† Mr. *James Hog*'s Account.

the Seſſion ordered that *Lumlair* ſhould be rebuked in his Seat the next LORD's Day; to which he ſubmitted, and made his Confeſſion with many Tears, to the affecting of the Congregation. Nor was the Gentleman's Penitence confined to that Occaſion, but he ever after looked on Mr. *Hog* as his beſt Friend, and laid out himſelf to great Purpoſe, to promote the Succeſs of his Miniſtry. *

So ſoon as it pleaſed the LORD, to bleſs Mr. *Hog*'s parochial Labours with a gracious Change wrought upon a conſiderable Number of the People, he took Care to join the more judicious amongſt them in a Society for Prayer and Conference; theſe he kept under his own ſpecial Inſpection, and did heartily concur with, and aſſiſt them in exciting and edifying one another.

In Prayer he was moſt ſolemn and fervent; the profoundeſt Reverence, the loweſt Submiſſion, and yet a marvellous Boldneſs and Intimacy with GOD, attended his Engagements in this Exerciſe. It might be truly ſaid of him, as of *Luther*, when he prayed, it was *tanta reverentia, ut ſi* DEO, *& tanta fiducia, ut ſi Amico*, with ſo much Reverence, as if he was praying to GOD, and with ſo much Boldneſs, as if he had been ſpeaking to his Friend. The Strength of his Faith was Proof againſt Diſcouragement; none ever beheld him perplexed on account of Difficulties. Havingonce committed his Cauſe unto the LORD, he could wait with Aſſurance of a happy Event; and he obtained many remarkable, and even extraordinary Returns, of which ſeveral Inſtances ſhall be here taken from the Author of *the remarkable Paſſages*, and Mr. *James Hog*'s Account; ſuch as

1. A good Woman having come to Mr. *Hog* with this ſore Lamentation, that her Daughter, *C—— L——*, was diſtracted, Mr. *Hog* charged one or two devout Perſons (for he frequently employed them on extraordinary Occaſions) to ſet apart a Day and Night for Faſting and Prayer, and then to join with him in Prayer for the Maid the next Day. Accordingly, when the Time of their Appointment for a joint Concurrence in the Duty came, he wreſtled for the diſtreſſed Perſon till ſhe recovered her Senſes, and became as quiet as ever ſhe was before. This the Writer declares he knew.

2. A Daughter of the Laird of *Parks*, his Brother-in-law, being lodged with him, and being ſeized with a high Fever, and little Hope of Life left, Mr. *Hog*, who loved the Child dearly, conſulted with his Wife, whether there was any Cauſe either in him or her of the LORD's contending with their Friend, while under their Care; and acknowledging their Offences jointly to the LORD in Prayer, with the Iniquity of the Child, the Fever inſtantly left her, and ſhe was reſtored to Health. This Paſſage, ſays the Writer, I read in Mr. *Hog*'s Diary, which he concludes with Admiration of the Mercy and Condeſcendence of his good and gracious GOD, to whom he aſcribes the Praiſe of all.

3. In like Manner, a Child of the reverend Mr. *Thomas Urquhart*'s having been at the very Point of Death, thoſe preſent preſſed Mr. *Hog* to pray, (for he was now become ſo revered, that none other would, in ſuch Caſes, pray, when he was preſent:) Upon which he ſolemnly charged them to join fervently with him, and having wreſtled in Prayer and Supplication for ſome Time, the Child was reſtored to Health. A like

Inſtance

Inſtance is found in his Diary, with reſpect to a Child of *Kinmundy*'s.

4. One *David Dumbar*, who lived at a Diſtance being in a Phrenzy, and coming to Mr. *Hog*'s Houſe in one of his roving Fits, Mr. *Hog* cauſed him to ſit down; and having adviſed with Mr. *Fraſer* of *Brae*, and ſome other Perſons who were occaſionally preſent, what could be done for the Lad, ſome were of Opinion that Blood ſhould be drawn of him; but, ſaid Mr. *Hog*, the Prelates have deprived us of Money wherewith to pay Phyſicians, therefore we will make uſe of the Phyſician who cures freely, and ſo he laid it on *Brae* to pray; but *Brae* having put it back on himſelf, he commanded the diſtracted Man, in a very ſolemn awful Manner, to be ſtill; after which he prayed moſt fervently for the poor Man, and he was immediately reſtored to his right Wits. This, ſays the Writer, I both read in his Diary, and had from Eye and Ear Witneſſes.

5. Mr. *Hog* having gone once to ſee a gracious Woman in great Extremity, and ſad Diſtreſs both of Body and Mind, he prayed with and for her; and in Prayer he had this remarkable Expreſſion among many others, *O* LORD, *rebuke this Tentation, and we, in thy Name, rebuke the ſame.* Immediately after which, the Perſon (as ſhe told the Writer of theſe Paſſages) was reſtored to entire Health both of Body and Mind.

And yet, notwithſtanding the LORD honoured him ſo eminently, it is doubtful if any in his Day did more heartily deteſt and carefully guard others againſt Deluſion than he did; ordinarily, when he bowed his Knee, it was his fervent Requeſt to be ſaved from Deluſion, and therefore, when any Word of Scripture was brought to his

his Mind, as ſuiting any Caſe he was exerciſed about, he would not cloſe with it, till after much fervent Supplication, and diligent Enquiry in the Uſe of all ſuitable Means, he had examined the ſame, and found it from GOD; for, ſaid he, Satan comes many Times with his Temptations as an Angel of Light.——Wherefore it was his conſtant Judgment, wherewith his Practice agreed, that as it is only by the Word wherein is clear Light, and by the SPIRIT's opening the Eyes and giving Sight to diſcern this Light, that we are to expect any ſolid Inſtruction, Direction or Comfort, *&c.* So where theſe two concur, there is ſatisfying Evidence of our Light coming from the LORD. There is firſt Light in the Underſtanding, which works on the Will, and the Affections follow. The SPIRIT of Truth acts like himſelf in a gentle, ſweet, ſure, ſanctifying, humbling and quieting Manner. But paſſing this:

Amongſt the Means which Mr. *Hog* uſed for the good of the People, the following Method was much countenanced of GOD. He ſet Time apart to converſe fully and freely with thoſe who ſought the Privilege of Baptiſm to their Children; and, if he found them ignorant of the Nature and Ends of that Sacrament, he was at as great Pains to bring them to Repentance and Reformation, as if they had been really ſcandalous, and kept them from the Benefit of Baptiſm till he diſcovered a Change on them to the better. Of the marvelous Uſe of this Courſe ſeveral Inſtances might be given, but one may ſerve at preſent, and a moſt remarkable one it is †.

There was in this Pariſh a bold young Fellow, *John Munro*, alias *Card*, ſo called from his Occupation, being a Tinker by Trade, to diſtinguiſh

† From Mr. *Stuart*'s Account.

guiſh him from the other *Munros* wherewith that Country abounds. This Man, who loved to give and take his Bottle, and was accounted witty and facetious, happened to have a Child to baptiſe; but accounting Mr. *Hog* too rigid in his Examination, he had no Will to go to him, but go he muſt, for the Diſcipline of the Church in thoſe Days permitted no Man to go without the Bounds of his own Pariſh for Baptiſm, without a Licence from his Miniſter, which did mightily ſtrengthen the Authority of Miniſters: So *John Card* being ſhut up to this Dilemma, either to want Baptiſm to his Child, or go to his Miniſter, at length reſolves upon the latter. Mr. *Hog* received him courteouſly, and knowing his Errand, took him apart and examined him, but finding him unqualified to receive that Seal of the Covenant, he told him ſo much in plain Language, and gave him his beſt Advice to agree with GOD, while he was in the Way of Life; and recommended to him to get the Aſſembly's Shorter Catechiſm by Heart, and to come next Week to give Account of his Succeſs. *John* goes home, but being as yet inſenſible of his Mercy, was in no haſte to comply with the Advice given him, nor to return to his Miniſter at the Time appointed; however the Caſe ſtraitned him, and therefore return he muſt once more, and he was reſolved it ſhould be but once. So he comes again to his Miniſter, and in an inſulting Manner aſks him, How long he would be ſo cruel as to keep his Child from Baptiſm? Mr. *Hog* anſwered him with Meekneſs, That the Cruelty was on his own Side, who was at no Pains for his Salvation, and the Salvation of his Child; and added, If I ſhould adminiſter Baptiſm to your Child without warning you of your Hazard,

Hazard, I ſhould be more cruel than you, for you would periſh in your Iniquity, and God would require your Blood at my Hands. To enforce the Reproof, Mr. *Hog* aſked ſome Queſtions concerning the Nature of Sin and Wrath; but *John* fretted therewith, ſaid, in a peremptory Manner, 'Well, Miniſter, will you give 'me Baptiſm to my Child or not?' And Mr. *Hog* anſwering, 'The LORD's Time is the beſt 'Time; when you are fitter to receive that Pri-'vilege, I ſhall be more willing to grant it.' *John* was angry, and ſaid, 'Well, Sir, keep 'it to yourſelf, you'll give me Baptiſm when I 'aſk it again, Farewel.' And ſo he went off in a Huff.

But by the Time *John Card* reached his own Houſe, he found great Uneaſineſs in his Mind. The Thoughts of what Mr. *Hog* repreſented to him did purſue him, and particularly what he ſaid concerning Sin, Wrath to come, and the Neceſſity of being reconciled to GOD. When Night came he went to Bed as uſual, but could not ſleep, his Thoughts troubled him; ſo up he aroſe, and ſet about Prayer, a Duty to which he was a very great Stranger, and finding his Diſtreſs to grow, he goes next Day to the Miniſter. Mr. *Hog* knowing the Haughtineſs of the Man's Spirit, was ſurpriſed to ſee him come ſo ſoon back, yet he received him kindly, and aſked what brought him To-day? The other anſwered that he had no Reſt in his Mind ſince he was with him; that he was followed, as with a familiar Spirit, with the Thoughts of GOD's Wrath againſt him for Sin, and was ſo full of Ignorance of GOD, and of Sin and Duty, Heaven and Hell, that he could form no right Judgment concerning theſe. Upon this Informati-

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on, Mr. *Hog* inſtructed him at great Length concerning the important Subjects above named, and then prayed with him; and finding remarkable Aſſiſtance vouchaſed to him in both theſe Duties, and having otherways an excellent diſcerning of the gracious Operations of the Spirit of Grace, he gave the Man ſuch Directions as he judged proper for a Perſon in his Condition, and deſired him to bring forward his Child for Baptiſm with the firſt Opportunity; for now (ſaid he) I hope GOD hath begun to convince you of Sin and Miſery, and will, in his own good Time, diſcover the Remedy unto you. But *John* refuſed to do this as peremptorily, as before he had requeſted for the Benefit of it; and being filled with a Senſe of his Rebellion againſt God, he added, No, no; no Baptiſm for me, I have no Right to it; nothing is due to me but Hell and Damnation. Mr. *Hog* ſtill urged him to bring forward his Child, but he would not be prevailed on to do ſo, and away he goes in Tears, requeſting the Miniſter to continue his Prayers, if peradventure GOD would have Mercy on him. A Work of Conviction continued with this Man, which was found to be real, clear and permanent. Mr. *Hog*, whoſe Concern for him was very great, found the Work of Grace advancing moſt ſweetly in his Soul; yet all this Time his Mind was not calmed, his Diſquiet continued for ſeveral Months after, when, to his ſweet Experience and exceeding Joy, the Hand who wounded him did alſo heal him, which was as follows.

Upon a certain LORD's Day, *John Gard* aroſe early, and his Cries unto GOD did vie with the Dawning of the Morning: In this Prayer he got ſuch a Sight of Sin, as filled him with great Abaſement;

baſement; and he was made to cry to God for Mercy, with all the Arguments he could form; and gave not over till he obtained a Glimpſe of Hope, that God would have Mercy on him: Yet in a little the former Load on his Spirit recoiled upon him. When he came to Church, he found more Uneaſineſs than he expected; Atheiſm and Heart Plagues did fiercely aſſault him, and he was afraid, leſt he ſhould periſh by them; but to his great Surpriſe, the Hour came, when his dead Soul was made to hear Words of eternal Life. The Miniſter was directed to preach CHRIST ſo clearly to his very Soul, that he found it a Time of Love, and a Day of Salvation, ſo that he was in a very Tranſport of Joy; and after the firſt Sermon, he comes to the Miniſter's Cloſet Door, which, contrary to his Cuſtom at other Times, he had forgotten to bolt at that Time; ſo in the Man comes, and though he found worthy Mr. *Hog* on his Knees, ſuch was honeſt *John*'s Tranſport, for now I may call him honeſt, that he cried, Mr. *Thomas*, O Mr. *Thomas*, turn your Prayers to Praiſes on my Account, for this Day Salvation is come to my Soul. Mr. *Hog* was amazed to find any giving him Diſturbance in Time of ſecret Prayer; but cut ſhort, as if he had been at a Cloſe; and being wiſe and compoſed, he did conceal his Surprize, and examine the other gravely and compoſedly, and found a moſt comfortable and ſatisfying Account of the Impreſſion made by that Sermon upon his Mind, Will and Affections, *viz.* upon his Mind, while the Miniſter was repreſenting the Glory of CHRIST, and how wonderfully well fitted he is for the Salvation of Sinners. GOD *who commanded the Light to ſhine out of Darkneſs, ſhined on his Soul, giving him the Knowledge of the Glory of* GOD

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in the Face of JESUS CHRIST, which turned his Will to the Acceptation of the SAVIOUR, and to resign himself to him on his own Terms; upon which he found his Soul filled with Wonder, Joy and Peace unspeakable. Of the Truth and Ingenuity of this Account, Mr. *Hog* was very well satisfied, and, according to *John Card*'s Request, he turned his Prayers into Praises on his Account; and good reason he had for doing so, for this Man proved one of the most remarkable Converts in this Country, or perhaps in the Kingdom, and continued to adorn the Doctrine of God his Saviour, to the End of his Life, which was not for many Years after this. And it was observable in him, that he carried a great Resemblance of Mr. *Hog* ever after, in a solid discerning of Persons and Spirits in Matters of Religion, as it was in several other worthy Persons, who acknowledged Mr. *Hog* as their Spiritual Father in CHRIST JESUS. 'I had (says Mr. *James Hog*) 'the Happiness to see him twice or thrice, and 'to converse a considerable while with him by 'the Means of the reverend Mr. *William Studrt* 'Minister of *Inverness*, who interpreted for us 'both; and I must say, that except the great 'Mr. *Thomas Hog*, no Person ever tried me, 'and went so much to the very Bottom of my 'Heart, as he was directed to do, both as to the 'Ground Work, and the most important Con'cerns of a Christian Life. He was then of a 'great Age, not many Years under a Hundred, 'and tho' very frail in Body, yet fully ripe in 'Understanding, Memory, and other Soul Fa'culties, and advanced in saving Grace to a 'Prodigy. While conversing with him, I 'thought I was as it were at the Feet of one of 'the old Prophets; for, besides a wonderful pe-

'netrating Reach, his Aſpect was full of Majeſty and Gravity.'

As Mr. *Hog*'s Care was great in Admiſſion to the Sacrament of *Baptiſm*, he was fully more ſtrict in his Admiſſion to the Sacrament of *the Supper*, which was the Reaſon he did not diſpenſe that Ordinance for ſeveral Years after he was ſettled Miniſter at *Kiltearn*. He had indeed the profoundeſt Regard for that Solemnity, and would moſt gladly have had it ſooner; but the Ignorance of the People was ſo great when he entered amongſt them, that it was long e're they were in any Readineſs to receive it: But when he had been about four Years in the Miniſtry, and obſerved that his Labours were countenanced of the LORD, he ſet about Preparation for that holy Ordinance, and proceeded with the greateſt Caution, allowing none to communicate who could not give ſome tolerable ſatisfying Account of a Work of Grace upon their Souls *. And having thus fenced that ſolemn Ordinance, great was the Encouragement found in it: Several told him how graciouſly GOD had dealt with their Souls, both before and after the Communion.

* Happy were it for the preſent Generation, if Miniſters would univerſally tread this Step of the eminent Mr. *Hog*: By *ſeparating*, in this Manner, *betwixt the precious and the vile*, they would give Evidence of their divine Miſſion, and in doing ſo, they would at leaſt ſave their own Souls from Accemion to others Guilt; whereas, by admitting too many, who, to ſay the beſt of them, ſhew only negative Qualifications, they not only partake of other Men's Sins, but are guilty of leavening thoſe with it who join them; whereby, on the one Hand, they grieve the Hearts of the Gracious, and provoke them to make a Schiſm in the Body; and on the other, harden the Impenitent, make the Offering of the LORD to be abhorred, and, which puts the Copeſtone on all, provoke the holy LORD to Jealouſy with their Remiſſneſs. What the Iſſue of this Procedure muſt be, he that runs may read.

nion. 'I cannot (ſays Mr. *Stuart*, from whom 'I am now gleaning) give Account of Particu-'lars, but I have heard ſome eminent Chriſtians, 'who were preſent at that Occaſion, tell, that '*the LORD bowed his Heavens and came down*, 'and diſplayed his ſaving Power on that Occaſi-'on moſt comfortably and ſignally; and I (ſays 'the ſame reverend Miniſter) found a ſtill more 'perſuaſive Evidence of the Efficacy of that So-'lemnity remaining forty Years after it. In 'the Year 1699, or 1700, when I was Mini-'ſter of *Kiltearn*, *Donald Munro*, the oldeſt Man 'in the Pariſh, fell ſick, and died. He was '96 Years of Age, and lived two Miles from the 'Church, yet he attended there punctually every 'Sabbath. His Converſation was very agree-'able, but he was not reckoned amongſt either 'the firſt or ſecond Rate of Chriſtians for Pro-'feſſion, or Power of Religion. When I heard 'of his Sickneſs, I went to viſit him, and be-'ing ſomewhat weary with walking, I ſat down 'ſoftly at ſome little Diſtance from the ſick Man, 'without letting him know that I was there, and 'in a little Time I heard him pronounce theſe 'Words, *Remember my Death till I come again*; 'and theſe he repeated three or four Times, and 'his Affections were ſo moved with them, that 'he broke out in Tears. At firſt I ſuſpected 'that might be the Effects of Sickneſs, or old 'Age, but, to my great Joy, I was ſoon unde-'ceived, for when I drew near, and aſked him 'What Death is that you ſpeak of, and repeat 'ſo often? He, turning towards me, ſaid, with 'a lively Voice, and pleaſant Countenance, *The* '*Death thro' which I look for Victory over a Body* '*of Sin and Death; the Death that ſupports me* '*in this dark Valley and Shadow of Death; the*

'*Death*

'*Death thro' which I look for eternal Life; the*
'*Death of* JESUS CHRIST *the Prince of Life,*
'*that, Sir, is the Death of which I ſpeak.* Be-
'ing much refreſhed with this Anſwer, I aſked
'him, *How he came by the Senſe of eternal Mer-*
'*cy thro' the Death of* CHRIST? He anſwered
'me, with much Warmth of Affection, When
'Mr. *Hog* gave the Sacrament, above forty Years
'ago, he preached on the Death of CHRIST,
'and the infinite Virtue of it for poor Sinners,
'which filled him with ſuch Wonder and Joy at
'the Love of CHRIST, as made him precious
'to his Soul above all Things in Time and E-
'ternity; and, tho' he loſt the Senſe of it for
'many Years, that it had now recurred with
'ſuch Vigour, as if he had heard it with the
'ſame Power that Moment. I received ſeveral
'other comfortable Anſwers from him, and then
'aſked if he would have me pray, to which,
'without anſwering me, he looked up, and with
'great Emotion ſaid, *O* LORD, *be pleaſed to*
'*hear this Prayer.* And in a ſhort Time after
'I had prayed, he reſigned his Soul to GOD, in
'a pleaſant Aſſurance of eternal Life through
'CHRIST.'

Mr. *Hog* ſeems not to have adminiſtred the Holy Supper again while he was at *Kiltearn*, for when after he had retired to *Knockgoudy*, finding his Miniſtry in private bleſſed with Succeſs, he gave that Sacrament for the ſecond Time *, which was a bold Attempt, conſidering the Severity of the Laws againſt them; nevertheleſs ſeveral of the moſt exerciſed to Godlineſs in theſe Parts attended that Solemnity, which was remarkably countenanced with the Divine Preſence, and Glory: Communicants returned to their

* Mr. *Stuart's* Account.

their Habitations with Joy unſpeakable, and the Spirits of their Adverſaries were ſo bound up that they gave them no Diſturbance.

Amongſt the Things reckoned extraordinary on this Occaſion, the Admiſſion of a *Highlander*, who could ſpeak no *Engliſh*, is accounted worthy of a Place both in Mr. *Stuart*'s and Mr. *Hog*'s Accounts. This Man, *John MacLead* by Name, known to Mr. *Thomas Hog* as a Man ſweetly exerciſed in Religion, and by whom others ſay they were afterward greatly refreſhed, had come up from *Roſs-ſhire* to that Solemnity, and wanted to communicate, but becauſe Mr. *Hog* knew he had no *Engliſh*, he heſitated to admit him. Hereupon, the good Man being very intent on communicating, and knowing that Mr. *Hog* had the *Iriſh* Language, ſays to him in that Dialect, Would ye ſtop me who came hither obeying the Command of my exalted Redeemer, and who underſtand what you was juſt now preaching in *Engliſh*, ſo well as if every Word had been delivered in my own Tongue; and thereupon he repeated the Subſtance of the Diſcourſe that had been delivered. This having been interpreted by Mr. *Hog* to thoſe who were preſent, filled them with Wonder, and the good Man was allowed to communicate, which he did with great Joy.

But as God ſent Mr. *Hog* to be an Ambaſſador of Mercy to many, ſo alſo to be a Meſſenger of Wrath to ſome. Of this ſeveral Inſtances are related *, and I ſhall repeat the following. About the Beginning of Mr. *Hog*'s Miniſtry, a certain Gentleman in the Pariſh having loſt one of his Family, intended to bury within the Kirk, but becauſe, on Account of the vulgar Superſtition,

* By Mr. *Stuart*, &c.

perſtition, the General Aſſembly had made an Act againſt burying in Churches; and that Mr. *Hog* was a ſtrenuous Defender of the Acts of the Church; the Gentleman was at a Nonplus what to do: Upon which one *William Munro*, a ſtrong hectoring Fellow, engaged to the Gentleman to make good his Way againſt all Oppoſition, and had ſucceeded ſo far, that the People who attended the Corpſe were entering the Church-yard, when Mr. *Hog*, getting Notice, went out, and ſetting his Back to a Door, thro' which the Corpſe was to be carried, began to reaſon with the People, to convince them of the Error of breaking thro' good Order, and the Rules of the Church. This had not however the deſired Effect on all, for the Fellow who had occaſioned this Diſturbance laid violent Hands on Mr. *Hog* to pull him from the Door; but Mr. *Hog*, having the Spirit of a Man as well as of a Chriſtian, turned on his Adverſary, wreſted the Key out of his Hand, and having told the Aſſailant, that were he to repel Force with Force, probably he would be no Gainer; he did next ſpeak to the People, ſaying, *This Man hath grieved the Spirit of* GOD, *and you ſhall ſee either his ſudden Repentance, or a ſignal Judgment befal him.* Accordingly the poor Wretch, continuing in his wicked Courſes, met with the Judgment foretold him in a few Months after, and a very ſignal Judgment it was; for he having, in one of his drunken Revels, made a violent Attack upon a mean Man, and thrown him into the Fire, the Man, in his Extremity, drew out the Wretch's own Sword, or Dagger, and therewith thurſt him thro' the Belly, ſo that his Bowels burſt out, and he expired moſt miſerably.

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A second Instance of this Kind happened while Mr. *Thomas Hog* was lecturing one Evening in the House of the Laird of *Lethem*, in the County of *Murray*†. During the Time of Worship he observed a Servant laugh once and again; the first Time he gently called for Attention and Reverence, and at the second Transgression he rebuked what he saw more severely, and then went on in his Purpose with great Composure; but a little after, observing the same Person relapse in his contemptuous Carriage, he paused for some Time, and then said with an Air of awful Severity, *The Spirit of* GOD *is grieved by one of the Company, for mocking at these great Truths. Therefore I am bold to say, such Offers of Grace shall be visibly, and more suddenly punished, than any here would wish, and that the guilty Person would give much for our Prayers when he cannot have them.* After the Family had supped and retired to their several Apartments, a Message came to Mr. *Hog*'s Chamber, telling him that the foresaid Mocker was suddenly seized with violent Sickness, and that he cried bitterly for him. Upon this Mr. *Hog* arose quickly, cast on his Night-gown, and came down Stairs to see him, without losing a Minute's Time, but before ever he came the poor Creature was dead.

These awful Providences did very justly fill the Hearers with the Fear of God's Judgments, and confirmed many of them in the Belief, that the Secret of the LORD was with Mr. *Hog*, which was also verified by many other Evidences.

The two following Instances * are of still greater Consequence. In the Year 1685, when the Duke of *Monmouth* landed in *England*, and the Earl

† From Mr. *Stuart*'s and Mr. *Hog*'s Accounts.
* Taken from Mr. *Stuart*.

Earl of *Argyll* in *Scotland*, Mr. *Hog* being then at *London*, his Servant brought him in the News of their Landing, expecting that it would be very acceptable to his Master, but he was disappointed, Mr. *Hog* did shake his Head, and *William Balloch* adding, O, Sir, what is the Matter? honest People were under dreadful Apprehensions of Popery coming in amongst us like a Deluge, and now they hope these two great Men may be the happy Instruments of delivering those Nations. Mr. *Hog* knowing him to be a gracious Man, and that he was prudent, and might be confided in, said, *I tell you, Man,* GOD *will not honour any of these Men to be the Instruments of our Deliverance, and I have good Reason to think so as to both; for when some worthy Patriots who saw the Danger of Popery, and what Danger King* Charles *was in from Popish Councils, met together, in order to confer about the properest Measures to be taken in these Circumstances,* Monmouth, *who was in the Concert, declined to act the honourable Part which fell to his Share, upon which all Measures broke up, and some of the worthiest in the Land were exposed to Suffering on the Account; and because he would not embrace the* LORD's *Time of working,* GOD *will not accept of his Time. And for the Earl of* Argyll, *I believe he is a good Man, and that he will get his Soul for a Prey; yet, considering his Hand hath been deep in the Defection, and Apostacy of the Time, I am under no Expectation of Deliverance by him.*

Much about the same Time some Protestants, who attended the Court, knowing that Mr. *Hog* was in the City, and that he was endued with somewhat of a prophetick Spirit, spoke liberally of him at Court, which drew King *James*'s Attention so far, that he wanted Mr. *Hog* should

be

be consulted concerning the State of Affairs at that Juncture. This being communicated to Mr. *Hog* by his Friends, he concealed his Mind for some Time, till he had consulted the LORD in Prayer, and prepared for his Departure thence, and then he complied with their Importunity, and told them (what also he charged them to report faithfully) *That if King* James *had sincerely adhered to the Principles of our holy reformed Religion, his Throne had been established in Righteousness; yea, if his Majesty would yet give sincere Evidence of his turning from Popery, Matters might be well with him, but if he did it not suddenly, and sincerely, the Land would* SPUE *him out.* This Answer having been faithfully reported to the King, Orders were quickly issued out to apprehend Mr. *Hog*, and a strict Search was made for him, but he, having foreseen this Evil, eschewed it by a speedy Flight to *Holland*.

Nor was Mr. *Hog's* prophetick Spirit confined only to Things on the dark Side of the Cloud; some Events of Mercy were also foretold by him*, such as,

1. When he knew that he was to be put out of his Charge at *Kiltearn*, *anno* 1662, (as the most of other faithful Ministers were put out of theirs much about the same Time) he had a Farewel Sermon to them, in which he took GOD and their own Consciences to witness, that he had not shunned to declare to them the whole Counsel of GOD, and that he had foretold them the Things they now saw coming. He further told them, *That the Storm would be of long Continuance, but after all, the Sky would clear, and he would live to see it, and be called to his own Charge again, as Minister of* Kiltearn, *and die with them.* 'The Truth of this I had attested to me (says Mr. *Stuart*) by several old Men 'in the Parish, who were my Elders.' And added Mr. *Hog*, If any of you shall decline from that good Way, and these Truths wherein ye have been

* *From Mr.* Stuart.

taught, and ſhall comply with the wicked Deſigns now carried on, *I take Heaven and Earth to be Witneſſes againſt you; I take the Stones of theſe Walls I preached in, every Word that was ſpoken, and every one of you to be Witneſſes againſt another.* With theſe, and many other Words, he warned and exhorted them, and his Labour was not in vain, for there was not a Pariſh in *Scotland* who complied leſs with the Corruptions and Defections of the Time than his did.

The only other Inſtance I ſhall name of the Kind, was his predicting the glorious Deliverance at the *Revolution*, by the Means of the Prince of *Orange*.—When he foretold the Miſcarriage of *Monmouth* and *Argyll*, he added, yet *I am under Apprehenſions that our Deliverance is reſerved for another happy Inſtrument of the Divine Glory.* And when he went to *Holland*, he was ſoon introduced to the Prince of *Orange*, who had him in great Eſteem for his ſingular Piety and Prudence, and therefore he took him into the Secret of his Reſolutions, to do what he could to deliver theſe Nations from Popery and Tyranny, in which that good Man being deſired to declare his ſedate Thoughts, and moſt deliberate Sentiments, encouraged his Highneſs perhaps as much as any who ever ſpoke to him upon the Head, upon Topicks drawn from Revelation and Experience; and *aſſured him, if he undertook the great Work of delivering theſe Nations from Popery, and of ſecuring the Proteſtant Religion, with a ſincere Eye to the Glory of* GOD, *the* LORD *would be with him, and make him ſucceſsful, for he had the ſtrongeſt Impreſſions that his Highneſs would be the happy Inſtrument of Providence in that Deliverance.* *

Yet, notwithſtanding this extraordinary Gift became thus familiar to Mr. *Hog*, he was exceeding cautious about it, and afraid of an itching Deſire after it. Blind Impulſes, violent, ſudden, and unreaſonable

* *Mr.* Stuart's *Account.*

reaſonable Injections, he could not away with, but many Times teſtified againſt them, as alſo againſt Light by Dreams, Viſions and Voices, or any ſuch Signs, as an adulterous Generation, going a whoring from GOD and the more ſure Word of Prophecy, do ſeek after; and therefore it was his Cuſtom to examine theſe much in the ſame Way he did the Anſwers to his Prayers, which we formerly noticed.

The Interpoſitions of the Providence of GOD for this his gracious Servant, in the Time of his Extremity, are alſo very remarkable, and deſerve a ſpecial *Memento*.

The firſt Time Mr. *Hog* was impriſoned for the Truth was at *Forres*, *anno* 1668, upon a Complaint for keeping Conventicles, *&c.* There he was wonderfully ſtrengthened and comforted, and had great Joy in his Sufferings: The Godly who knew him, or heard of him, were alſo inceſſant at a Throne of Grace on his Account; and ſeverals, experienced in Religion, amongſt which Number Mrs. *Roſs* was one, declared afterward, that they never ſaw, or at any Time found, ſuch a Meaſure of the Spirit of Supplication as was then poured out on many in *Murray*, and their Prayers, as one ſaith of the Church's Prayers for *Peter* while in a like Caſe, ſet GOD a-working. The Effect was, that Mr. *Hog*, without his own Knowledge, and moſt unexpectedly of all his Friends, was ſet at Liberty without any Conceſſions on his Part.

A ſecond Inſtance of this Kind is yet more remarkable. † Mr. *Hog* having, about the Beginning of the Year 1676, been again apprehended for private Conventicles, and ſent up to *Edinburgh*, he ſaid to ſome Perſons in Company, *I thank my* GOD *this Meſſenger was moſt welcome to me; and giving a Scratch with his Nail upon the Wall, he ſaid, I truſt in the living* GOD, *that before my Conſcience ſhall get that much of a Scratch, this Neck* (pointing

† *Mr.* Stuart's *and Mr.* James Hog's *Accounts.*

ing to it) *ſhall go for it.* Accordingly, when put to the Trial, he joyfully ſubmitted to a Priſon, rather than bind up himſelf from preaching, and was therefore ſent to the *Baſs*, where his chriſtian Carriage and Converſation, Compoſure, Courage, and Pleaſantneſs of Spirit, proved very comfortable to the other ſuffering Miniſters there. However the Air of the Place, and cloſe Confinement, affected his Health very ſoon, and he fell into a Bloody-flux, which, in his Caſe, was attended with peculiar and very great Danger: In this Situation, a Phyſician was called to his Aſſiſtance from *Edinburgh*, who gave it as his Opinion, that unleſs he was liberated from that Confinement, there was no Hope of his Recovery, and he adviſed him to ſupplicate the Council for Liberation for ſome ſhort Space, that Means might be uſed for the recovering of his Health. Mr. *Hog* heſitated to addreſs them, whether becauſe they were a mongrel Court, conſiſting of Clergy as well as Laymen, or becauſe he judged they had no Right to deny what he aſked, or becauſe he had no Proſpect of ſucceeding, is uncertain. However the Doctor of his own Accord, and without owning Mr. *Hog* in it, drew up a Petition for him to the Council, in the ſtrongeſt Terms he could deviſe, and the better to inſure a Hearing, the Clerks Dues were liberally paid. The Petition was read, and ſome of the Lay Lords interceeded for Mr. *Hog*, and ſaid, while he was at Liberty he lived more quietly, and traverſed not the Country ſo much as other Preſbyterians did: Upon which, Archbiſhop *Sharp* taking up the Argument, ſaid, That the Priſoner did, and was in a Capacity to do, more Hurt to their Intereſts, ſitting in his Elbow-chair, than twenty others could do by travelling from this Land to the other; and if the Juſtice of GOD was purſuing him to take him off the Stage, the Clemency of the Government ſhould not interpoſe to hinder it;

and

and therefore it was his Opinion, that if there were any Place in the Priſon worſe than another, he ſhould be put there. This Motion having been ſeconded by ſome other of the Prelates and their Suppoſts, was accordingly put to the Vote, and it carried, *The cloſeſt Priſon in the Baſs for him*, which was ſpeedily put in Execution. When the Keeper intimated the Order, Mr. *Hog* raiſed himſelf up, with ſome Difficulty, in his Bed to read it, *which* ſaid he, *was as ſevere as if Satan himſelf had penned it.* *William Balloch*, his Servant, being with him when he was carried down to a low naſty Dungeon in the *Baſs*, fell a weeping, and cried, Now, Maſter, your Death is unavoidable. Upon this the good Man's Eyes were directed to the LORD as his Phyſician, and turning to his Servant, with a Countenance full of Joy, he ſaid, *Now that Men have no Mercy, the* LORD *will ſhew himſelf merciful; from the Moment of my entering this Dungeon, I date my Recovery.* And ſo it fell out, for the very next Day he recovered to Admiration, and was in a ſhort Space as well as ever. And yet afterward, when any would have been ſpeaking of the Archprelate in his Hearing, he never ſhewed any Reſentment, but ſometimes would have ſaid ſomewhat merrily, *Commend him to me for a good Phyſician.*

The laſt Inſtance I ſhall give, is in reſpect of the Conſtruction put upon it, as remarkable as any of the former. About the Year 1683, Mr. *Hog* who had ſome Time before that been liberated from the *Baſs*, but on what Condition I have not learned, fell again under the Diſpleaſure of the Managers; and being convicted for holding private Conventicles, he was baniſhed by the Privy Council, and ordained to remove forth of the Kingdom within 48 Hours, unleſs he would find Caution not to exerciſe any Part of his Miniſtry, under a Penalty of 5000 Merks, over and above Performance. This

Condition

Condition he would by no Means ſubmit to, and therefore he retired to *Berwick* within the Time limited; and ſometime after he went up to *London*, with a Deſign of tranſporting himſelf from thence to *Carolina* with the firſt Opportunity; but the Report of a Plot by the Preſbyterians, againſt the King and Duke of *York*, having been then induſtriouſly propagated by ſome about the Court, Mr. *Hog* was apprehended as a ſuſpected Perſon, and thrown into Priſon. After he had lain there a good Time, with great Patience, his Money being near ſpent, (for beſide his own and Servant's Maintenance, he paid 10 *ſh. Sterling* weekly to the Keeper for a Room, that he might have a Place of Retirement by himſelf, and not be put down amongſt common Felons and Ruffians.) He ſays to his Servant, *William, I'll ſet To-morrow apart for Prayer, and ſee that no Perſon be allowed to come in to interrupt me.* Accordingly he aroſe early, and continued cloſs at Meditation, Prayer, and reading ſuch Scriptures as were ſuggeſted as Matter of Argument in Prayer, till about 12 o'Clock, when a Perſon in the Habit of a Gentleman deſired to ſpeak with him. *William Balloch* told his Maſter was retired, and behoved not to be interrupted at that Time, but the other interceeded that he might tell his Maſter a Friend wanted to ſee him: Upon which *William* ſeeing him of a grave and pleaſant Aſpect, reported his Deſire to his Maſter, who ordered him to ſhew the Gentleman into his Chamber. Mr. *Hog* received him courteouſly, and the other entertained him with a Diſcourſe about Sufferings for a good GOD and a good Cauſe, and ſhewed that *our light Afflictions are but for a Moment, and not to be compared with the Glory that ſhall be revealed.* And having inſiſted on this Subject a few Minutes, with great Pertinence, Power and Spirituality, he aroſe and embraced Mr. *Hog* moſt lovingly, exhorted him to a patient Continuance in well doing; and then he took out of his Pocket

a white Paper, and gave it to him; Mr. *Hog* finding its Weight understood it was Money, and said to the Stranger, *Upon what Account, Sir; do you give me this Money?* The other answered, *Because I am appointed by our great and exalted Master to do so.* Mr. *Hog asked his Name*, and *he refusing to tell*, Mr. *Hog* said, Sir, *It is not Curiosity that prompts me to ask*; but *I hope to be enlarged, and then I should account it my Duty to call for you at your Dwelling in this City, for I suppose you are a Citizen of* London. The other replied, *you must ask no more Questions, but be faithful unto Death, and thou shalt have a Crown of Life*, and then he retired, and Mr. *Hog* never saw him nor heard from him any more. 'This Story 'I had (says Mr. *Stuart*) from *William Balloch* a 'gracious Man, and accounted a Person of as great 'Veracity as any of his Station in the Kingdom, 'who was an Eye and Ear Witness to what he re-'ported, and said, there was so much Majesty and 'Sweetness in the Man, and so great an Aversion 'to tell who he was, that he inclined to think he 'was an Angel.' But whatever be in that, the Interposition of Providence for Mr. *Hog* was extremely seasonable and signal, and he was made to see, the LORD humbling himself, and answering his Prayer, for when he opened the Paper, there was 5 *l. Sterling* in it, which to the good Man was sweeter than he had got 1000 *l.* settled on him yearly, without seeing the Glory of infinite Wisdom, Love and Faithfulness, in the Conveyance which shone forth in the Gift now made him.

Having now seen, that to Mr. *Hog* it was given, on the Account of Christ, not only to believe on his Name, but also to suffer for his Sake, and that the Language of the LORD's Procedure towards him was like that to the Prophet *Daniel*, *O Man, greatly beloved!* It may be of Use for others, that, from Mr. *James Hog*'s Account of his Life, we do shortly

ly repreſent his Principles, with reſpect to publick Matters controverted in his Day.

Mr. *Thomas Hog* was in his Judgment on the Side of thoſe called Proteſtors, and according to the Hiſtorians Meſſrs *Wodrow* and *Crookſhank*, he was, in the Beginning of the Year 1661, depoſed by the Synod of *Roſs*, becauſe he would not diſclaim that Party judicially.

He was clear againſt hearing the Curates, and when queſtioned for this, he anſwered, That he looked on himſelf as obliged by the Equity of the Thing, and the rather, becauſe of the ſuperadded Solemnity of the Covenants which he had ſworn, to lay out himſelf in juſt and regular Ways, towards the Extirpation of Prelacy, with whatſoever belongs to that antichriſtian Hierarchy. And conſidering the Laws injoined hearing of the Curates, as a publick Teſt of Approbation of, and Compliance with his Majeſty's eccleſiaſtick Government, or the Supremacy, as explained and declared to be an inherent Right of the Crown, and Prelacy, as the King's Government eccleſiaſtic: When he further conſidered, that all Proteſtations, Remonſtrances, and other Teſtimonies againſt the ſame, were by Law diſcharged as ſeditious, he could ſee no other Method left of keeping his ſolemn and ſacred Oath, but that of not hearing them; neither could he ſee that the Patron's Preſentation, and Collation from the Biſhop, was the Door of Acceſs to the Miniſtry, appointed by the great Shepherd of the Sheep, and therefore could not look upon a Perſon having theſe, and no more, as authorized by God to carry his Meſſage to his People. And, according to Mrs. *Roſs*, he was the main Inſtrument of licenſing the firſt that was licenſed in *Scotland*, without Compliance with Epiſcopacy: And that the firſt Perſon ſo licenſed was Mr. *James Fraſer* of *Brae*, we further gather from the original Copy of that Gentleman's Life, wrote by himſelf, Chap. ix.

ix. Sect. 1. though that whole Section, with ſeveral other Parts of his Life, are omitted in the printed Copy.

For the publick Oaths of that Time, Mr. *Hog* was in no Heſitation as to their being eſtabliſhed in down-right Oppoſition to our Vows and Covenants, and in ſeveral Reſpects incompatible with Chriſtian Liberty, and a good Conſcience.

Touching the Indulgences granted by King *Charles* II. He agreed with worthy Mr. *John Brown*, and Mr. *Robert MacWard*, and thought honeſt Miniſters, as Mr. *John Welſh*, Mr. *John Blackader*, and others of that Sort, were in their Duty, who choſe rather to jeopard their Lives by preaching in the Fields, than to take Shelter under that inſnaring Gourd; yet he upon all Occaſions expreſſed a juſt Regard to the Image of CHRIST wherever he ſaw it, notwithſtanding of their having different Views about Matters diſputed, and was utterly againſt withdrawing from Preſbyterian Miniſters, who either had not taken the Benefit of the Indulgence, or, having taken it, were afterwards ejected, and expoſed to Suffering for their Integrity; and as he pitied well meaning People, who abſtained from hearing all except Mr. *Cameron*, and diſapproved what was ſingular in their Opinion, he was at Pains to reclaim ſuch of them as he had Occaſion to ſee, and prevailed with ſome, for which others of them were filled with Indignation againſt him, and did reſent it by Names and Ways, which ſome gracious Perſons amongſt them did afterward repent.

Neither could he go all the Length that ſome went in diſowning the civil Government: 'That '*Charles* II. and *James* VII. were our Kings, were 'Facts (ſaid he) ſadly felt, and what no Body 'could reaſonably deny.' The LORD in his adorable Providence had, for our Trial, brought us under theſe Yokes, (as his People of old were Captives

under the *Babyloniſh* Monarch for ſeventy Years) and required us patiently to bear his Indignation, until it ſhould pleaſe him to open a Way for our Relief; yet he was of Opinion, that in ſome Inſtances the Caſe was ſo ſtated as Subjection might be warrantably refuſed, for Inſtance, In that tickliſh Caſe of refuſing to pray for the King, wherewith many of the Sufferers, towards the End of the Perſecution, were ſtigmatized, he could find few, if any, who, when the Queſtion was fairly ſtated to them, were not diſpoſed, in Sincerity, to pray for the King's Happineſs and Salvation, as for their own: But when the barbarous Officers, or Soldiers, would have required poor labouring Men to ſay off Hand, GOD *ſave the King*, and explained it as meaning in down-right Terms a praying for GOD's bleſſing his Majeſty, and proſpering him in the (then) preſent Adminiſtration of his Government. There the Ground of Suffering was ſo clearly ſtated, that ſeverals found their Hearts filled with Joy at being accounted worthy to ſuffer upon that Point alone.

The Toleration granted by King *James* VII. for uſhering in his Darling, Popery, in *July* 1687, was what he did greatly dread, and he did ſtill more deteſt the flattering and diſingenuous Addreſſes ſent up to that Prince; yet when he underſtood that other Preſbyterians were improving that Liberty with great Advantage to their People, and found the Infirmities of old Age increaſe upon him, he returned to *Scotland* about the Beginning of the memorable Year 1688, where he ſtaid till the Year 1691, at which Time his old Pariſhioners finding the Way cleared for his Reception, ſent Commiſſioners to accompany him back to his Pariſh of *Kilſearn*, where he was received with great Joy in *June* or *July* that Year. But his Conſtitution being broken, he was very unable to diſcharge his Function much in publick after that; however his private Converſation

verſation became ever the more heavenly, till he entered into the Joy of his LORD the fourth Day of *January* 1692.

King *William*, of happy Memory, having, by the Time Mr. *Hog* took Poſſeſſion of his old Charge, got Leizure to attend to his domeſtick Affairs, and to reward the Merit of his Friends, reſolved on having this good Man near him; and for that Purpoſe he ſent him a Commiſſion to be one of his Family Chaplains, which was no mean Evidence of the Senſe that penetrating Sovereign had of his Merit, and of the Truth of his Prediction concerning himſelf; but before ever that Honour was beſtowed on him, he was ſeized with the Trouble, or rather the Complication of Troubles, whereof he died.

Amongſt the many who viſited Mr. *Hog*, 'I, ſays 'Mr. *Stuart*, was one; the firſt Time I viſited him 'I preached for him, and the Excellency of his 'Converſation (which I ſhall never forget) engag-'ed me to ſtay eight Days with him. At an af-'ter Viſit, he aſked me if I was pre-ingaged to 'ſettle at *Inverneſs*, for I was then a Helper there; 'I told him, I was not to that, nor any Place elſe; 'then, ſaid he, I have thought of your Settlement 'in this Place, for, if I live, I think I will be 'importuned to go elſewhere; and thereupon he 'ſhewed me his Patent to be one of King *William*'s 'Chaplains; and, if I die ſoon, as I think I will; 'in either Caſe, I incline you ſhould ſucceed me: 'And having told me the Diſpoſition of the Peo-'ple, and what Qualifications he judged neceſſary 'for their Edification, he recommended to me 'to pray upon it, and aſk Counſel of GOD con-'cerning it.——The greateſt Length I could how-'ever go in a Matter of that Importance, while 'he lived, was to entertain ſerious Thoughts a-'bout it; and notwithſtanding I found it Duty to 'conceal the Motion, the Pariſhioners were ac-'quainted with his Deſire, and after his Death they

'they were harmonious and zealous in promoting
'it. In this the Deſire of his Heart was accom-
'pliſhed. It was indeed a great Weight on my Spi-
'rit to ſucceed ſo great a Man, but I can ſay, to
'the Praiſe of ſovereign Grace, that while I was
'there, I was powerfully and ſweetly ſupported.

Mr. *Hog*'s laſt Sickneſs was conſiderably long, and accompanied with great Pain. One Time his judicious Servant hearing the heavy Moans he made, humbly aſked him, Whether it was Soul or bodily Pain that extorted ſuch heavy Groans from him? To which he replied pleaſantly and compoſedly, *No Soul Trouble, Man, for a hundred and a hundred Times my* LORD *hath aſſured me that I ſhall be with him for ever; but I am making Moan for my Body*; and thereupon he entertained him agreeably, concerning the LORD's purging away Sin from his own Children in this Manner, *Iſa.* xxvii. 9. At another Time he ſaid, *Pity me, O ye my Friends, and do not pray for my Life, you ſee I have a Complication of Diſeaſes; allow me to go to my eternal Reſt*; and then with deep Concern of Soul he cried, *Look* (O my GOD) *upon mine Affliction and my Pain, and forgive all my Sins.* And yet, ſays his Servant, never was his Converſation more heavenly and ſpiritual, than when he was thus chaſtiſed. Towards his End he was much feaſted with our Saviour's comfortable Meſſage to his Diſciples, *John* xx. 17.——*I aſcend unto* MY FATHER *and* YOUR FATHER, *and to* MY GOD *and* YOUR GOD. To the Writer of the remarkable Paſſages he ſaid, *He could not give a Look to the* LORD, *but he was fully perſuaded of his everlaſting Love.* And to Mr. *Stuart* he ſaid at another Time, *Never did the Sun in the Firmament ſhine more brightly to the Eyes of my Body, than* CHRIST *the* SUN *of* RIGHTEOUSNESS *hath ſhined on my Soul.* Some Time after this, continues the ſame Writer, 'When
'I underſtood that he was very low, I made him
'my laſt Viſit, and when I aſked how he did, he
'anſwered

answered, *The Unchangeableness of my* GOD *is, my Rock.* Upon *Sabbath* Evening, for I ſtaid with him that Week, when I came in from the Church, his Speech was unintelligible to me, but his Servant ſaid *he deſired me to pray, and commit his Soul and Body to his* GOD. After Prayer I retired a little, and when I returned, I found all preſent in Tears at his Diſſolution, eſpecially his Wife and his faithful Servant *William Balloch*. Mr. *James Hog* and the Writer of *the remarkable Paſſages* add, that as Mr. *Thomas Hog* had many Times foretold that his LORD and Huſband was coming, ſo in the End he cried out, *Now he is come, he is come, my* LORD *is come, Praiſes, Praiſes to him for evermore, Amen.* And with that Word Death cloſed his Eyes.

APPENDIX.

Containing an Abſtract of Mr. HOG's *Manner of dealing with Perſons under Convictions.*

FIRST, he laid down ſome *preliminary* Obſervations; as,

1. That declining or ſhifting a fair and ſcriptural Enquiry in any Concern of Religion, is a ſhrewd Sign that Matters are utterly wrong; *John* iii. 19, 20.

2 That ſomething like a convincing Work may have Place in ſome Caſes, and yet prove deluſory, eſpecially, (1.) In the Caſe of *Melancholy*; where this dreadful Malady is, it putteth a diſmal Garb on every thing, and conſequently Sin muſt appear terrible alſo. Evil Spirits do ordinarily make a ſpecial Handle of this Diſeaſe, to lead to deſperate Courſes. Thus Sin proves in ſo far a conſiderable Part of the Diſeaſe; in this Caſe the Mind is dark and confuſed, and according as the Malady prevails or abates, the Mind is ſad or chearful; and yet the

poor

poor Creature can give no Reaſon for either. Beſides, Melancholy doth ordinarily utterly indiſpoſe the Patient for Action, and rendereth him both unfit and entirely averſe from it; whereas Convictions ſet home upon the Conſcience by the Spirit of God from the Word, are made effectual for exciting to a diligent Uſe of Means, as one would do when his Houſe is all in a Flame about his Ears. Melancholy may be taken off by Medicines, but ſaving Conviction admits of no Cure, till the ſame Spirit which awakned, drop in the healing Salve as deep as the Wound. Yet in the Caſe of ſeveral awakened Perſons, there is a Mixture of this Malady, but the LORD over-rules it ſo, as, contrary to its Nature, it iſſues into a diſtinct Concern about their eternal State: When this is the Poſture of Matters, it is happy if the Malady be carried off by Medicines, and the Soul's Concern continue and grow; yet ordinarily in this complex Caſe, the Soul's Cure bringeth Health to the Body alſo, according to *Job.* xxxiii. 23, 24, 25. *Pſal.* ciii. 1, 2, 3. (2.) Somewhat like to Convictions on the Mind may be the Effect of Diſcontent upon the Account of ſome worldly Loſs or Trouble. This is that Sorrow which worketh Death, 2 *Cor.* vii. 10. Such a pretended Malady would be cured by bettering the worldly Circumſtances; yet ſometimes this Malady hath been bleſſed of the Lord for uſhering in Convictions, 2 *Chron.* xxxiii. 11, 12, 13. *Job* xxxvi. 8, 9. *Pſal.* cvii. 10, 11, 12, 13. And (3.) ſpecious Reſemblances of Soul Exerciſe, are ſometimes derived from a ſecret Conſciouſneſs of ſome atrocious and ſcandalous Crime, puniſhable by the civil Powers, or cenſurable by the Church; but here the Shame, and not the Sin, is that which troubles the Soul, *Gen.* iv. 13, 14. *Mat* xxvii. 3, 4, 5. Yet even ſuch diſmal Occaſions may be made effectual for bringing the Soul under a genuine Concern about its eternal State; and where that is the Caſe, the Patient will

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be found very willing to glorify GOD by an open and free Acknowledgment, *Pſal* li.

3. A third Preliminary he laid down was, the Detection of the Sinner's true Eſtate as a Child of the firſt *Adam* who had ſinned in him, and was now fallen with him, who therefore is in the ſame State whereinto Satan brought us all by that Conqueſt, and further hardened therein by a Courſe of Tranſgreſſions.

4 That there is no attaining of any Thing that is good and acceptable to the LORD, antecedent to ſaving Faith; or in other Words, till we be in Chriſt. *Heb.* xi. 6. *Rom.* xiv. 23. *Mat.* vii. 17, 18, 19. and

5. That there is an enlightening Work about Sin as well as about Righteouſneſs carried in upon the Conſcience by the Spirit of GOD, in a Suitableneſs to the Sinner's circumſtantiated Caſe. *John* xvi. 8, 9, 10.

Secondly, For diſcovering whether the Holy Spirit was preparing his Way towards a ſaving Change on the Soul, Mr. *Hog* uſed to enquire,

1. Where? On what Occaſion, and from what Places of Scripture it had pleaſed the Lord to carry home a Conviction of Sin upon the Conſcience? Whether it was particular? Whether the Conviction carried from the Streams to the Fountain of our Guilt? and, upon the whole, Whether ſuch a Diſcovery of Sin had been diffuſed thro' the Soul with a ſtrong Hand, ſo as the Patient was made to acknowledge his former Ignorance of the exceeding Sinfulneſs of his Sins, and that he never ſaw them in the Light he now does? *John* iv. 29. *Rom.* iii. 9. *&c.*

2 Whether the Patient had ever found himſelf under the condemnatory Sentence of the broken Covenant of Works, and ſo bound juſtly over to the Wrath to come? However various the Methods are of the LORD's Diſpoſure of his Creatures, yet ſtill this holds, that the Spirit of GOD giveth a true Detection of the Sinner's State, as it is in reality,

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for he is the SPIRIT of TRUTH, and ſetteth in a true Light what he manifeſteth from the Word to the Conſcience, *Heb.* iv. 12. *Eph.* v. 13.

3. He further enquired, How the Patient found himſelf affected with this Sentence? This Enquiry conſiſted more eſpecially of two Parts, (1.) Whether the Weight of this Sentence had fallen more heavily upon the Conſcience, than any worldly Loſs, Pain or Trouble, could affect the Mind? *Prov.* xviii. 14. *Job* vi. 2, 3, 4. *Acts* ii. 37. and xvi. 30, 31. And (2.) In the Event of much felt Hardneſs and Confuſion, which is uſually the Caſe of the Patient thus circumſtanced, he enquired, Whether this Confuſion and Hardneſs was looked upon as an Evil greater, and to be more lamented than any worldly Loſs or Trouble? *Iſa.* i. 6.

Thirdly, For diſcovering the more rude and unformed Beginnings of a gracious and diſtinguiſhing Change, the Heads of Enquiry were,

1. Whether in the above Caſe the Patient hath had his Mouth ſtopped in the Perſuaſion of the entire and ſpotleſs Equity of the LORD's Diſpoſure, being fully convinced that no Perſon did ever ſo thoroughly deſerve to be caſt into utter Darkneſs? Hence the exerciſed Soul admireth and adoreth the Juſtice of the Judge, and is filled with Wonder at his long ſuffering Patience, and when his proud and daring Spirit putteth forth itſelf in Murmurings, he condemns and abhors himſelf for them. They are the Gall and Wormwood in his Cup. *Judg.* x. 15.

2. Whether, while the Patient is pointing towards the rich and free Mercy of his ſovereign LORD, is he troubled with a two-fold Impediment? (1.) A thick and dark Vail of Ignorance upon his Mind, he knoweth not how to manage, and is utterly unacquainted with the Method of Grace, and he finds that no human Inſtruction can remove this Vail, *Iſa.* xxv. 7. And (2.) a Haughtineſs of Spirit

rit which hindreth him from ſubmitting to the LORD JESUS CHRIST, as his RIGHTEOUSNESS, and he is made to acknowledge himſelf as truly deſtitute of Righteouſneſs as CHRIST was entirely free of Sin in his own Perſon, and that of all Mankind he ſtands moſt in need of a perfect Righteouſneſs.

Fourthly, For diſcovering the further Dawning and nearer Approach of the Day of Grace, Mr. *Hog* enquired, Whether, while this Matter continued in Suſpence, the Patient found a firm Reſolution in the LORD's Strength, never to return to former Lords and Lovers; and, on the other Hand, a firm Reſolution, in the ſame Strength, to wait proſtrate at the Footſtool of ſovereign Grace, until the Day of Grace and Mercy break forth, however heavy the Delay be. And where this was the Caſe, it was his Opinion, that a gracious Iſſue was ordinarily near at Hand, *Pſal.* xl. 12. *Mic.* vii. 7, 8, 9. *Pſal.* xxvii. 14. and lxii. 1, 2.

Fifthly, For diſcovering the Iſſue of Convictions of the right Kind, Mr. *Hog* enquired,

1. Whether (which is chiefly deciſive in this Matter) the Mind was enlightened to know CHRIST as he is offered in the Goſpel, as our Prophet, Prieſt and King, as made of GOD, unto us *Wiſdom, Righteouſneſs, Sanctification and Redemption*, 1 Cor. i. 30. But more eſpecially his Character, as *The* LORD *our* RIGHTEOUSNESS, *Jer.* xxiii. 6. hath its peculiar Relation unto the loſt, miſerable and undone Situation, wherein the Sinner findeth himſelf at the Time, 2 *Cor.* iv. 6. *Acts* xxvi. 18.

2. Whether the Soul hath been drawn forth by invincible Power to cloſe with the Perſon of CHRIST, as ſtanding in a Marriage-relation to him, and to receive and reſt upon him, not only as the Saviour in general, but as his Saviour in particular, according to *John* 1. xii. *Heb.* x. 39. *Iſa.* xxvi. 3. *&c.*

3. Whether the poor toſſed Sinner hath found ſomewhat of quiet Reſt in pointing this Way un-

der CHRIST's drawing, after all his legal Resolutions, Prayers, Fasting, Vows, &c. had utterly failed, *Matth.* xi. 28, 29, 30. *Luke* xv. 17, 18, &c. *Psal.* lxxxix. 19. *Jer.* xvii. 5, 6. *Acts* iv. 12. *Heb.* iv. 9.

4. Whether, according to the Measure of the Knowledge that the Person hath got of the Glory of GOD in the Face of JESUS CHRIST, a pleasant Sense of Gratitude, and Impression of the Love of CHRIST, have strongly and sweetly engaged the Soul to the whole of new Obedience, without Exception or Reserve, *Psal.* xviii. 1, and cxvi. 1. 2 *Cor.* v. 14. And

5. Whether under all subsequent Burdens by Sin, of whatsoever Sort, or by the Fruits of the same, the main Propension of the Soul be to seek Ease and Relief in the humble Acknowledgment of Guilt before the LORD, and by Faith imploring Pity and Pardon for CHRIST's Sake *alone? Psal.* xxxii. 2, 3, 4, 5. *Prov.* xxviii. 13. 1 *John* i. 9. *Hos.* v. 15. *Lev.* xxvi. 40, 41, 42.

But, upon the whole, it was Mr. *Hog*'s Opinion, that in judging of Soul-exercise, we should have a special Respect to the Issues, for that it is very difficult, if at all possible, before the respective Issues, to fix the Difference betwixt what is right and kindly, and that which may issue in a further strengthening of Satan's Kingdom, *Luke* xi. 24, 25, 26. Much depends upon the Cool, or Cure, of these Soul Fevers, which will prove either Health or Ruin to the Patient, if sovereign and free Mercy set not Matters right again, *John* xvi. 8, 9. Conviction of Sin is best verified by the subsequent Conviction of Righteousness, and that again by Conviction of Judgment.

F I N I S.

E R R A T A.

Page 17. Line 25. for *Jo.* iii. 16.—38. read *Jo.* xvi. 8, 9, 10. p. 18. l. 6. after *God*, add, *Then thought he.* p. 20. l. 18. put a Point at *them*, and delete it at *Accounts.*—*ibid.* l. 25. for *Isa.* read *Ja.* and p. 21. l. 6. for *Isa.* read *Psal.*